The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
FOUNDED BY MICHAEL WILLIAMS
Editors:
PHILIP BURNHAM EDWARD SKILLIN, JR.
HARRY LORIN BINSSE, *Managing Editor*
MICHAEL WILLIAMS, *Special Editor*
JAMES F. FALLON, *Advertising Manager*

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CONTENTS

WEEKLY COMMENTS		169
COMMITTEE FOR CULTURAL FREEDOM (*An Editorial*)		172
ENDS AND MEANS AND DR. ADLER	*Charles M. O'Hara, S.J.*	174
IN THE OFFICE (*Verse*)	*Joanne Dimmick*	176
HOW SHALL I TELL MY TRUELOVE (*Verse*)	*Theodore Maynard*	176
THE DRIVER IS HUMAN	*Walter E. Rauch*	177
FARMING BY GUESS	*Ross L. Holman*	179
THREE SCORE AND TEN	*E. Harold Smith*	181
COMMUNICATIONS		183
POINTS AND LINES *Appeasement at Home* *Trade with Latin America*		185
THE STAGE	*Grenville Vernon*	188
THE SCREEN	*Philip T. Hartung*	189
BOOKS OF THE WEEK		189
THE INNER FORUM		195

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Our Misery

IF ANY AMERICAN cherishes the belief that, in spite of unemployment, there is little or no physical misery in the United States, the report of the American Association of Social Workers should be enough to dissipate it. Some of what is told is very nearly incredible to those who dwell in the richer industrial areas where, it is true, very few people die of starvation. We are informed that "the 'pauper oath' is still used in some areas, and on occasion even disfranchisement of persons receiving poor relief." In some regions federal surplus commodities are the only aid available to thousands of needy. "Relief grants vary from an average of $2.91 per family per month in one state to an average of $38 per family per month in another. One state reports that food grants are not more than 20 percent of a minimum standard food budget such as that prescribed by the United States Department of Agriculture." Evidently the national picture of relief is far from pretty. Methods of administration vary almost as much as it is possible for them to vary, and the amounts of relief provided vary about as much. WPA is throwing off all it can. "There are still nearly 23,000,000 persons on relief in more than 7,000,000 families." The figures are so large that they mean very little. Certainly the American people has a drastic housecleaning to do if it is to preserve its self-respect.

Relief Is Still a Mess

New Neutrality Legislation on the Way

EVENTS in Europe in the past three years have demonstrated the need of a flexible American *neutrality policy. The calm of to-*day may develop into the crisis of tomorrow almost without warning. At the moment a balance of power seems to be established in Europe, while the Sino-Japanese war is too exhausting to permit further adventures in the Far East. Secretary Hull's recommendation that in war time the President shall designate certain zones as unsafe and therefore forbidden to American citizens and American ships does provide a British-like flexibility. As Walter Lippmann points out, it leaves the control of what we shall do, not with foreign governments acting on the basis of our fixed neutrality laws, but with our own. But the prospect of straight repeal of the arms embargo provisions is not a reassuring one. Shipping to areas not designated as forbidden will not prevent attempts on vessels leaving our ports, if not a partial blockade. Despite transfer of title trading in munitions is as quick a way as any of dragging us into war. And it creates vested interests seeking to prolong tragic hostilities. In fact, it would seem that the only way the United States could arm an "innocent victim" would be in concert with other powers acting in the name of the family of nations. Instead of repealing the arms embargo Congress should strengthen it. Private profit from the deadly arms race should be forbidden in times of both war and peace.

Flexibility and the Arms Trade

Helping the Railroads

THE LAST days of May saw the passage by the Senate of the last of the bills intended to relieve the condition of the railroads. Among other things it has been provided (subject to agreement by the House) that certain roads (in fact the B. & O. and the Lehigh Valley would be the only big ones affected) may compose or extend their debts if 75 percent of their creditors agree to the composition or extension. All forms of land transportation were, some time ago, put under I.C.C. supervision; now some maritime,

Bigger and Better Wringers

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lake and canal transportation is put in the same category. Finally a special tribunal has been set up for acting upon railroad bankruptcy and reorganization matters. The last of these changes was bitterly opposed in the Senate, largely by those who are from principle against centralization and those who did not want the new court because "Tommy Corcoran would appoint the judges." While Congress was doing all this doctoring, general business conditions gave the Class I railroads a nice present in the form of a net operating income of $101,066,278 for the first four months of 1939 as against $29,360,310 last year. The mills of bankruptcy grind exceeding slow, even when Congress provides to speed them up. But after the presently bankrupt roads have been "put through the wringer"—and if business executes no tail-spins—perhaps the railroad picture will be a little less discouraging than it has been these almost ten years. The Eastern Railroad Presidents' Conference adds to the encouragement by announcing what looks like a very intelligent new scheme of passenger rates, based on the principle that the mileage rate for round trip tickets should be less the farther one travels. Maximum savings of almost one-third are provided for under this scheme. It should help increase travel by rail.

More Remedies for Southern Economic Ills

THE PLIGHT of cotton grows worse, with a record carry-over of 14,000,000 bales predicted for August 1. This means as immediate remedies continued loans, to peg domestic prices, and benefit payments. A world cotton conference is in prospect for Washington next fall called by the government to enable the United States to retain a goodly share of the world market. Domestic consumption is to be expanded and processing taxes may be in order. More long-range is the work of the Farm Security Administration whose North Carolina and South Carolina demonstration projects are described so realistically in the current *Survey Graphic*. Here former farm tenant families have shown that except for coffee, bread and sugar they can be completely self-sufficient as far as food goes. They can secure a certain amount of the products they do not grow by barter at the country store—at least until all their neighbors are self-sufficient too. But in order to meet their payments to the government they must also raise cash crops—cotton, tobacco, peanuts. Progress in housing, diet, agricultural science, medical care and general well-being is notable. So far the way payments have been met and the increased value of the farms indicate that from a purely financial point of view they are good investments for the government. There is, in fact, sufficient data now to indicate that they should be undertaken on a far larger scale without delay.

Subsidies and Resettlement

Footnote to History, Ironic

A NEWSPAPER item dealing with the Seminole Indians of Florida imparts a nuance to one's historical impressions as unexpected as it is amusing. The white conscience regarding Indians in general and Seminoles in particular is certainly not easy; and one of the focal points of our sense of guilt—ancestral if not immediate—has been the guile and trickery of our race in its relations with the childlike and ingenuous savage. There is of course every warrant for these self-accusations; but they give perhaps an added ironic edge to one's appreciation of how the Seminole council solved the problem of accepting WPA checks. This tribe, it will be recalled, is the only one which never signed a peace treaty with the United States, and it has preserved into the present what may be called the moral essence of that attitude. When fifteen of its braves were paid government checks for WPA work, therefore, a tribal council was called for. The decision was reached, with perfect gravity, that as the braves did not themselves endorse the checks, but gave them over to their grocer who performed this office for them, no breach in the Seminole honor had been sustained, and the United States government is still unrecognized. The children of nature are neat casuists. Perhaps they learnt it from the white man—but they did not learn it badly.

Copper Casuists

Sinking of the "Squalus"

ALMOST any happening that involves disaster produces a double effect upon watching humanity. Along with sorrow for the tragedy goes a lift of spirit at the courage, resource or resignation — perhaps all three — inevitably shown by some at least of the tragedy's victims. But seldom is tragedy as focused and dramatic as in the case of the *Squalus*, the new submarine commissioned not three months ago, which recently sank off the New England coast, and seldom does it bring, in addition to the usual tale of heroism and hardy endurance, extraneous elements of such promise and hope. It is not too much to say that every submarine crew throughout the world came into possession, during the few hours of the *Squalus* rescue, of an indefinitely greater security than these crews have known since the first underseas craft was built. True, twenty-six lives were lost on the *Squalus*, when the after compartment mysteriously flooded and was closed off to save the rest of the crew. But those in the service are accustomed to its appalling mortal toll. The story of loss is dreadfully familiar. What is new and wonderful is the story of rescue.

A New Chapter

From both the human and the scientific angles, this story in its details—which unfortunately can-

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not be recounted here—is more fascinating than any fiction. Credit must be widely divided, beginning with the crew themselves. From the moment the ship touched bottom, forty fathoms down, until more than a day and a night later, when the last survivor, the commander, was brought to the surface, it is evident that the morale was so complete as to constitute a kind of classic of courage, even in a way of life where courage is as common as air: commoner, if the joke is not too grim. Indeed, one of the happy features was the tribute paid by the newspapers of the German Reich: a voice speaking with unstinted generosity of praise, and reminding us as few things lately have done that Germany's great traditions have included both bravery and the knightly appreciation of bravery. No whit behind were the divers, those strong, incredible men who went down into the icy cold under the killing pressure again and again, each trip a major hazard in spite of all the protections science has devised—to fasten the cable of the diving bell, to clear the fouled lines on the last trip, when it stalled for three endless hours, and later to investigate the lie of the crippled ship and adjust, with infinite slowness, under infinite peril, the cables for its raising. Finally, there is the great scientific triumph of the bell itself. Begun under the impulsion of earlier submarine disasters, it was perfected by years of patient and ingenious toil. This was its first genuine trial, and it delivered thirty-three men alive from the depths of the sea. It works. These two words open a new chapter in underwater history.

The Case of Grover Cleveland Bergdoll

THERE is something undeniably dramatic in the return of America's most noted "draft dodger" to face a probable five-year prison term. Any man who claims that it is worth so long a prison term to know that his children would "go to free schools, free from hate and free from religious hatred, free from regimentation and free in a democracy dedicated to liberty" makes news. And especially in a country like ours, where the press has prepared us for so long to expect the worst of contemporary Germany. Various episodes of the Bergdoll incident tend to make it anything but a simple case of conscientious objection, but none the less it is to be hoped that the authorities will not be too severe on him. Everything indicates that genuine conscientious objection would be far more of a factor in another war than it was in our last. And in order to be effective it must include the willingness to give testimony by taking the consequences. Many who think they would be conscientious objectors would undoubtedly give way before the propagandized hysteria of the time, but there would also be many courageous and discerning enough to bear witness to their convictions on the evil of modern warfare. Mr. Bergdoll hardly serves as a symbol of this belief, but he reminds us of the problem.

Prison and Liberty

An Earned Honorary Degree

THE ANNOUNCEMENT that Fordham University is to award an LL.D. to Miss Lucy Brennan at its commencement this June is a happy recognition of the sort of devoted service rendered to mankind by persons of whom the world hears and knows nothing. Miss Brennan is 70 years old; for 43 years she taught public school children, and since her retirement she has gone on teaching Sunday school and catechism as a volunteer. All her life Miss Brennan has not only taught her charges but has advised them toward solutions of their problems. A measure of her devotion to youth is indicated by the fact that she has helped over fifty students through Fordham alone. Such a career has nothing of the spectacular about it. But the spectacular carries with it its own honor and fame. Those who have it in their power to dispense medals and academic honors have a trust occasionally to honor those who, like Miss Brennan, suffer the heat and burden of the day and help the world go round—as well as those the very nature of whose achievement brings them fame. In awarding a doctorate to Miss Brennan Fordham lives up to this trust.

Fordham Honors Itself

A Bishop Protests

THE ECONOMIC condition of Puerto Rico, like that of most of the West Indian islands, has long been ailing. Here sugar is king, and the world produces too much of it, not for the world's needs but for the world's ability to purchase. Yet at one time sugar was wealth, and great fortunes were to be made by producing or processing it. So it was natural that vast sections of the arable land of the islands should be turned over to it and that the inhabitants of the islands should thereby become dependent upon it for their very lives. Another case of putting all your eggs in one basket. Recently the Brooklyn *Tablet* published a suggestive article by Bishop Willinger of Ponce in which he points out the injustices currently wrought upon Puerto-Ricans. He says that "the first step in the way of social adjustment is to make the sugar industry serve the common good instead of a favored minority." He calls for three immediate reforms. The first is to cease limiting sugar production and to use the excess sugar much as the Surplus Commodities Corporation has been using other products of agriculture. The second is to reduce the working hours to 40 per week and to close down on Sundays. The third is to enact a minimum

Puerto Rico's Troubles

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wages-and-hours law which shall fit Puerto-Rican conditions. Such proposals are heartening to hear and need translation into action. Yet one cannot help wondering whether, in addition to what the Bishop suggests, more cultivation of food for their own use on the part of the population would not also be a good thing. There is a dreadful irony in the thought of people lacking food in a country where anything will grow and bear fruit if you have a little land in which to plant it. Yet the problems of Puerto Rico and all the West Indies are baffling in their complexity. There is no ready solution.

National Holidays

THE PRINCIPAL PREJUDICE of THE COMMONWEAL in regard to national holidays is that there should be as many as possible. Calendar reform and the have-them-all-on-Monday movement have not yet enlisted our full energies. The latter, especially, probably never will. It is quite true that Tuesday, when Memorial Day came last month, is a bad day for us to have our office closed, but we sacrificed ourselves. The arbitrary days of the week, when the special celebrations come, seem to us important to the making of holidays. National holidays should not be celebrated for their therapeutic value alone. If they are used simply to catch up on sleep and outdoor air and exercise, they only point to general unhealthful hours and working conditions which require some other remedy. If they are adjusted solely to give people more chance for longer-stretch dissipation over weekends, they are not performing a very high function in social life. Their principal purpose should be to affect our spirits, to bring something valuable strongly to mind. Properly celebrated, holidays can overcome some of the disadvantages of time; they can bind together our traditions and make our inherited wisdom more living and more useful. Memorial Day this year saw a Virginian delivering the address at Gettysburg, a triumph when seen in perspective. It also saw deplorable heedlessness on most of our parts. The memories of soldiers killed at war, men killed in civil war, could have furnished a more powerful stimulus to our prayers and efforts than they did.

The Place and Number

Death of a Philosopher

THE REVEREND GEORGE BULL, S. J., head of the Department of Philosophy in the Graduate School of Fordham University, died suddenly on Saturday, May 27, at the age of forty-nine. The death of Father Bull is a grievous loss not only to the Society of Jesus and to Fordham University but also to the cause of Catholic education in this country. His achievement in the organization of graduate studies in philosophy at Fordham is well known to all specialists in the field. He was a member of the executive council of the American Catholic Philosophical Association and associate editor of the "Jesuit Educational Quarterly." His counsel was sought and highly valued by many lay organizations, such as the National Catholic Alumni Federation. Father Bull was an expert in moral philosophy and theology and he was moreover an extraordinarily capable teacher not only of advanced students but also of those who wished merely a general acquaintance with these subjects. In recent years he had taken an active part by writing and lecturing in the current discussions concerning the proper methods and contents of a truly humanistic higher education. No recitation of his accomplishments in his chosen field, however, is adequate to convey Father Bull's unusually fine personal qualities. Those who had the privilege of knowing him will always remember him as a man of the most profound goodwill and sincerity. May he rest in peace.

A Loss to Catholic Education

Committee for Cultural Freedom

THE TREND among the most articulate writers of the United States is not toward the Russian dominated Communist International. During earlier years of the depression there seemed to be a tremendous sweep rolling American liberals into unity, or at least into a united front, with the Stalinist philosophy and party. That tide has ebbed. The most important reason is probably the sordid history of the Soviet Union during the past decade and the unattractive conduct of the Communist party here and in other Western countries. One reason, too, is a deepening concern among intellectuals for "integrity" and the necessity for applying to society and economy —including socialist society and economy—judgments based on standards that do not arise from a consideration of property and material production.

During the past few weeks a large number of famous writers and scholars have formed a Committee for Cultural Freedom and issued a manifesto in opposition to totalitarianism. The following dozen are arbitrarily chosen from the long list of signers: Sherwood Anderson, John Chamberlain, George S. Counts, Edna Ferber, Walter Damrosch, John Dewey, Sidney Hook, Eugene Lyons, Wesley C. Mitchell, David S. Muzzey, Norman Thomas, Dorothy Thompson. The statement of alarm against totalitarianism is familiar and cannot be too ofter repeated. The principal addition of the present manifesto is this:

> Already many of those who would be crippled or destroyed by totalitarianism are themselves yielding

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> to panic. In fear or despair they hasten to exalt one brand of intellectual servitude over another; to make fine distinctions between various methods of humiliating the human spirit and outlawing intellectual integrity. Many of them have already declared a moratorium on reason and creative freedom. Instead of resisting and denouncing all attempts to strait-jacket the human mind, they glorify, under deceptive slogans and names, the color or the cut of one strait-jacket rather than another. . . .

This denunciation, following an earlier sentence specifically condemning Russia, indicates more than a trend away from the Communist party and united front. It was recognized as such by the principal magazines of leftist opinion, *The Nation* and the *New Republic*. Their reaction is one of the most instructive results of the manifesto. They both feel obligated to defend the USSR and the Communist International and to call the Committee naive. The main point made by the *New Republic* is that the unfortunate aspects of Russia are caused by Russian history and not socialism: "The suppression of the right of political [N. B. a narrowing of the field of the protest slipped in by the *N. R.* editors] dissent in Soviet Russia results, to the extent of at least 90 percent, from the Russian tradition, and not from necessary and valid socialist theory." This brings up an old question about having cake and eating it too. Socialist theory claims that on the material basis of socialism there would arise a superstructure of good culture. Socialism does not, like Christianity, claim to be transcendental, and to be judged by other than worldly standards. But now socialism is being defended from the fact that the only example of socialism does not embody the beauties of socialist theory by the announcement that this material socialism does not really have on top of it the desired freedom of the individual which is part of ideal socialism. It would seem that new arguments have to be made up for socialism, since the Marxian one, that it brings freedom and culture through a process of mechanistic cause, is being abandoned. New arguments are needed, or else a more salutary abandonment of socialism altogether.

The defense of the united front and Stalinist party implicit in the *New Republic* is explicit in the article by Freda Kirchwey, proprietor of the *Nation*. Charging the new manifesto is a political document "to create a clear division on the left by relegating members of the Communist party and the vague ranks of its sympathizers to outer totalitarian darkness," Miss Kirchwey warns that "to advocate a policy of 'clearest differentiation' on the left is a counsel of disruption. With all their faults the Communists perform necessary functions in the confused struggle of our time. . . ."

The new Committee for Cultural Freedom is successful in bringing out fundamental distinctions among leftists, in driving still deeper the wedge splintering the united front. Those of us who deplore and fight atheistic communism may feel encouraged by this clarification in the ranks of the left and by this trend away from Stalinism; but at this point we would also be naive to be enthusiastic. *The Nation* seems correct in saying that the new manifesto is first a move in political strategy. Strangely perhaps, but certainly, signing the anti-totalitarian statement does not signify a denial of materialistic socialism. Sydney Hook can still write that "the socialist solution . . . is the only solution possible for all producers and consumers." It might be an effort to distill a purer Bolshevism and more absolute Marxian communism. The manifesto is useful, for instance, to Trotskyists. It does seem inescapable that the intellectuals cannot stop with the philosophy embodied in the present statement. It appears to be "libertarian" and crudely liberalistic:

> This commits us as a group to no particular social philosophy—but only to one of the fundamental criteria for evaluating all social philosophies today: namely, whether it permits the thinker and the artist to function independently of political, religious, or social dogmas.

An artist or thinker who functioned so very, very independently as this would also have to remain independent of all humanity and all intelligence. The sentence expresses the self-contradiction of the dogma of philosophic liberalism, and can't last. The anti-Russian leftists do have beliefs, in spite of themselves, and there are reasons to think they are in the process of clarification. Most hopeful is the concern for personal integrity and for criteria by which to judge society. Where are those standards to come from? The inescapable answer is religious dogma, Christianity and the Church. From here also comes creative and intellectual freedom, which proceeds from truth.

The libertarians, concerned with exploitation, but dogmatic deniers of religious dogma, can be assured by the fact the Church knows that conscience cannot be forced. We repeat again the words of the Cardinal Patriarch of Lisbon printed in the January 6 COMMONWEAL:

> The Kingdom of Christ is, as the Liturgy puts it, a kingdom of truth and of life, of saintliness and of grace, of justice, of love and of peace.
>
> Nothing can be determined for the interior life by an exterior means, by virtue of the power of a decree, as the result of a revolution, or thanks to the success of a régime. . . .
>
> This then is the dilemma: either totalitarianism must deny itself by leaving to God what belongs to God, that is religious and moral life, freedom of conscience and respect for the human person; or, true to itself, it will insist on absorbing the whole life of man, by outlining and imposing a complete conception of life. . . .

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Ends and Means and Dr. Adler

A few of the things that stand in Dr. Adler's and Mr. Hutchins's way.

By **Charles M. O'Hara, S.J.**

BY POINTING OUT that most criticism of Catholic education has been "unsympathetic and blind, even viciously motivated," Dr. Mortimer Adler in his recent paper in THE COMMONWEAL places his finger squarely on the dominant reason why Catholic educators are "likely to be opaque to extrinsic criticism." But in chiding them for looking askance at the recent criticism of Dr. Hutchins, Dr. Adler is missing the point.

As Dr. Adler intimates, and as those who were present know, leading Catholic educators at the Catholic educational conference in Chicago in May, 1937, were more than inclined to applaud the sharp though kindly dealt criticism of Dr. Hutchins, the chief speaker. In fact, there were probably those on the program committee who were not entirely deceived as to what the president of the University of Chicago was going to say. This was an example of going a step beyond what Dr. Adler asks Catholics to do: not only to welcome, but even to invite, friendly criticism.

In his recent article, Dr. Adler deals, as a philosopher should, with "means" and "ends." But means and ends alone are inadequate toward giving a complete picture of any action or endeavor; there are also the circumstances. And circumstances can, and frequently do, change the entire complexion of an act or an enterprise, especially in the "practical order."

Suppose, for example, that Dr. Hutchins were to stand before one of his graduating classes, and in that keen, incisive style of his deliver an oration on the present educational chaos. Right-minded people with the good as well as the truth at heart will applaud him. But now supposing that in a crowded stadium at a memorial service, Dr. Hutchins were to choose the two-minute period of silence in respect for the Unknown Soldier as his opportunity to deliver over the public address system a diatribe on the educational chaos . . . Right-minded people would be shocked. "Under the circumstances," they would say, "it would have been better not to do it."

In these two cases the end and the means remain the same. The difficulty centers around the circumstances. It might be perfectly meet and just for a mother to whip her child, but it would hardly do to carry out the sentence in the midst of a crowded church service.

Thus when Dr. Hutchins tells Catholics at a Catholic meeting or in a Catholic medium that they are following the worst in non-Catholic education, Catholics are glad to listen. But when he interrupts a brilliant article in one of the most popular of our five-cent periodicals to say that "parochial schools the country over are not as good as the public schools in the same community," those who seek not only the truth but also the ultimate good are naturally shocked, for Dr. Hutchins has shown a disregard of the circumstances. He has whipped his foster-child in the public mart. He has sown good seed in the dangerous ground of the national periodical field, where it will spring up to be devoured by the "viciously motivated" who roam about the periodical field seeking what tasty morsels they can find.

Of course it stands to reason that the seed is "good" only if Dr. Hutchins's assertion can be proved to be true. I know too little of the elementary educational level to argue with Dr. Hutchins on this point. And it seems to me that any amount of argument on the question would resolve itself into some such unsatisfactory solution as this: with regard to matters that can be tested objectively, a certain number of public schools are better than their neighboring parochial schools, while, at the same time, there will be a certain number of parochial schools that are better than their neighboring public schools. However, as everyone should realize, the most important educational matters are intangibles, which lend themselves to testing only with difficulty, and though these may be found to better advantage in the parochial schools, it is hardly possible that anyone will ever be able to set their exact value down in numbers.

What has Catholic education taken from secular?

From what I know of the higher educational level I am not so sure that it is entirely true, as Dr. Hutchins says, that Catholics have followed non-Catholic education in its worst features. For example I should say that there is a smaller percentage of poor research jobs done in Catholic graduate schools today than in non-Catholic institutions. And this is especially true if one remembers that lack of money prevents Catholics from attacking the most sensational of the good re-

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search projects, particularly in the physical sciences, which non-Catholic scholars are easily able to handle.

In the fields where intelligence is the most important research requisite, the percentage of nonsense turned out is lower in the Catholic institutions. I don't refer to "titles" of research projects, which Dr. Flexner so enjoys publicizing, nor even to the topics of the research; I refer to the research itself—the actual process of solving the problem. I could show Dr. Hutchins approved research jobs that are carefully guarded in document rooms of non-Catholic university libraries that would make his intellectual hair stand on end. When it came time to give to the public Zalmen Slesinger's communistic doctoral dissertation at Columbia University, for example, Dr. William H. Kilpatrick pointed out in the introduction that those who approved of the dissertation had to "pass on the quality of the reasoning while personally denying the acceptability of the argument—a difficult thing to do. . . . . This meant, among other things, that we must avoid basing any adverse decision on our rejection of the content merits of the argument." [1] And there are others that aren't any better—and in non-Catholic graduate schools.

The great power and influence of "circumstances" in the altering of means to a good and accepted end seems to be lost upon Dr. Adler. Catholic educators, spending their lives, many of them, in an attempt to "stand firm," as Dr. Hutchins wishes, for true education in the face of an almost wholly vocational-minded world, know the power of circumstances; for it is a very real circumstance that, as Dr. Meiklejohn has pointed out, education must almost inevitably mirror the level of civilization in which it lives. The force of such circumstances is even apparent at St. John's College, "the *only* college in the United States, barring none," as Dr. Adler puts it, "in which the educational effort, in terms of contriving and adapting the means, is proportionate to the end of liberal education." At St. John's in September, 1937, when the Hutchins plan was introduced, only twenty students out of the entire freshman class registered for it. Only fifteen of these were expected to continue on into the second year. The rest of this class is still immersed in the dark chaos of the ordinary American college education. Thus circumstances confined the effectiveness of this unique liberal education to less than half of the class.

"Don't mention God in the classroom"

One might even wonder the extent to which the other powerful American educational circumstance, "don't mention God in the classroom," was influential in the actual choice of the "great books" method of college education. Dr. Adler himself will not have to probe at all long around Annapolis before he comes face to face with the sentiment that the introduction of the "great books" method of college organization actually was, as it is for Dr. Foerster, a compromise, forced by circumstances. In the concrete: "Since we cannot teach the principles of truth and morality directly, as they should be taught—and we envy you Catholics your opportunity to do this—we do the next best thing. Knowing these principles are in some of the great books, we teach them, hoping that the students will imbibe the correct principles themselves."

Now anyone who has an understanding of what liberal education is will be most anxious to make use of the greatest thoughts which human beings have had, as they are set down in the classics, and they will use these classics to the extent that they can get away with it in the face of that powerful circumstance of a vocationally-minded civilization. But it is interesting to think of a Catholic educator here and there advising that Catholics follow the St. John's plan of *liberal* education when the same plan may very possibly be a *compromise* means for the attainment of some sort of *religious* education which the Catholic, thank God, is still able to attain by direct methods. If the Catholic theology and its attendant philosophy is true, it is by reason of its essence universally true, and does of itself provide the universal framework of correct and liberal education into which the great books may be put strategically for greatest liberalizing and religious effectiveness. In their proper places in the universal framework of Catholicity they will be most effective in exercising their liberalizing power, and in no way to the detriment of that greater educational end, the religious. Such a framework will actually point out, as unsuited to the class of "great books" a volume such as Freud's, now included in the St. John's series.

There are many things that can be said about the "great books" as used in the St. John's plan for the *framework* of a liberal education, even if circumstances do force non-Catholic institutions into some such system. At St. John's, the "great books" are given to the students in chronological order. Thus the poor freshman, Heaven help his undeveloped genius, is brought face to face with the deepest thoughts of the Greek intellectuals. And even Descartes apparently found it hard to understand Aristotle. An organization of this type would be far more fitted to serve as a lifetime study of the development of human thought for a mature adult. It is a "five-foot shelf" for the intellectual élite.

Again at St. John's, because of the chronological organization, the curriculum itself does not afford the student a comprehensive view of the

[1] Zalmen Slesinger: *Education and the Class Struggle;* introduction by William H. Kilpatrick. New York: Covici-Friede, 1937, p. v.

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universe until he has completed the entire course of the hundred great books at the end of his senior year. How much more effective it would be, availing oneself of the admirable synthesis of Catholic theology and philosophy, to provide the student with a basic understanding of the true framework of the intellectual universe near the outset of his course; then, as he takes up this or that great book in reinforcement of this or that part of the framework as he reviews it again and again in deepening detail throughout his course, he will receive the liberalizing value of the classics more effectively, because they are aiding him in an understanding of a world view that he already knows in skeleton form.

The great books themselves do not provide an organized framework. If only, somewhere in Plato's pre-natal world, Homer and Lucretius and Aristotle and Saint Augustine had been able to get together and apportion the various parts of the intellectual firmament among themselves for ordered depiction, then we could present the great books to students without comment, and from their study of them they would achieve well rounded intellectual development. But that did not happen.

Nor is it possible for an entire school system to rely upon the instructors to lead the student through such an unorganized treasure-trove to orderly possession of honest intellectual wealth. This is Dr. Foerster's desire. Of course, it is the desire of all of us. But, as Dr. Foerster shows in almost the same breath, sensible men for thirty years back have bemoaned the almost total absence of instructors with the requisite ability. They just do not exist in anywhere near satisfactory numbers, and we might as well be practical and admit the fact. For their future development, a properly organized curriculum would be most helpful.

Circumstances in America make it doubly hard for Catholic educators to use the best possible means to attain their twofold end of satisfactory religious and liberal education—and there are still many of them who wish to attain both ends—because of the very fact that Catholic educators are so completely reliant on tuition-income for the conduct of their schools, and tuition comes from parents who live in vocationally-minded America, where, also, Catholic education is constantly subjected to attack. Considering this and their other difficulties, many of them are doing their best, and, as time goes on, they will probably work out for their schools a proper curricular organization that will be synthesized by the correct world view of Catholic theology and philosophy in such a way that the average instructor will be aided in his task of providing the American Catholic student with a liberal education that does not, through force of circumstances, militate against the religious end of education.

In the Office

(Lucky June Graduate Speaks Mind)

To compel my body to stillness,
This wooden prison,
Polished, reflecting my face, my leaning elbows,
Hiding my legs meant for walking, my quick feet, from me.

I hate
That little, slow, inexorable clock,
And my life ticking,
With the sucking, spasmodic tap of the keys of the typewriter,
Ticking away.

Alas!
Are all the days of my youth to be filed in this dusty cabinet?
No trace of me but my initials "indelibly" pencilled
On these slips dated last week, yesterday, today?

If I wrote now what would it be but sorrow?
For it is the end of April.
I have been indoors all day, all April,
And all my Aprils from now on will be like this one,
A butterfly faded, seen under dusty glass.

JOANNE DIMMICK.

How Shall I Tell My True-love?

How shall I tell my true-love?
  By the great sword at his side?
The feather in his jeweled cap?
  And the horse he has to ride?
No, I shall tell him by the pain
  And fears that flicker and crawl;
For only the loveless suffer not—
  And suffer worst of all.

How shall I tell my true-love?
  By her cloud of bronze-gold hair?
The eyelid drooped? The head a-tilt?
  A ribbon in the air?
No, I shall tell her by the griefs
  That in bright starlight fall;
For only the loveless suffer not—
  And suffer worst of all.

When we were young and ignorant
  We did not think to choose
'Twixt love and a life so safe there's naught
  Left in it to win or lose.
Though tragic, brave, and wise our choice,
  There yet is solace small
That only the loveless suffer not—
  And suffer worst of all.

THEODORE MAYNARD.

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The Driver is Human

An analysis of the causes for traffic accidents and what can be done to reduce their number.

By Walter E. Rauch

PATROLCAR SEVENTEEN! Patrolcar Seventeen! Rush to Elm and Carlton Streets! Rush to Elm and Carlton Streets! A bad auto accident! A bad auto accident! Hurry!

The scene is one which is much too frequent in most American cities. Two cars have collided at an intersection. One of the vehicles is overturned. Pedestrians have climbed over the capsized car and pulled the occupants through the door or window. The driver has been jammed against the steering wheel so that his ribs have been broken and he is bleeding severely from the mouth. His wife, who threw herself over a child to protect it, has a broken back. The infant is scared and shaken but otherwise unhurt. The ambulance doctor arrives and takes the parents away but knows that there is little hope that either will live. America will have added two more deaths to its toll of automobile casualties and one more orphan to its list of parentless children.

The country is becoming conscious of the problem and is exerting great effort to stem this carnage. In the last twenty years almost 300,000 persons have paid with their lives and over 6,000,000 with their blood because someone was careless. Immediate steps should, and are, being taken to stop this wholesale slaughter of Americans.

Wichita, Kansas, has presented America with an important new idea in traffic management. Chief of Police Orlando Winfield Wilson has placed his city at the top of the United States Chamber of Commerce traffic-safety listing for the past five years for all cities in its population class. His basic idea is not merely to punish the negligent but to find and remove the cause of their carelessness. The heart of his campaign has been a policy of courtesy and understanding. When a person passes a red light in Wichita, the policeman hands him a "request card," which merely asks him to avoid breaking the law. If the driver continues his violations, he is forced to attend a traffic clinic where he is given a series of tests in driving, vision, reaction speed and knowledge of the general vehicle laws, which tests are free of embarrassment to the recipient. After the reason for the driver's flagrance has been discovered, the officers try to help the man or woman rectify this deficiency. Should the best efforts of the police fail to bring about the desired result, there still remains the traffic court. In 1937, there were 5,672 warnings and requests; only 149 violators were arrested. Everyone was found guilty and either paid a fine or went to jail. There was no "fix" in this city.

What Providence has done

Providence, Rhode Island, under the leadership of the Superintendent of Police John J. Parker and the City Highway Engineer, Ralph Eaton, has also applied psychology to the solution of the problem. Providence stresses the competitive idea. Every citizen has been made to feel that he has an active part in the game of making Providence an absolutely safe city. The first step in this program was to educate the population through the use of radio, newspapers, public tests and bulletins. Chief Parker believed that speed was the major cause of accidents. Two drivers were sent across the entire city. One never drove faster than twenty-five miles per hour and obeyed every traffic regulation. Another was given a blanket permission to do everything within his power to speed his progress. The two cars arrived at their destinations only two minutes apart. The citizens were convinced that speed did not pay.

For several days all drivers were politely warned that a new speed rate, twenty-five miles per hour, would be enforced. After this warning period, the police clamped down. Every offender was arrested and fined. There were no exceptions. On the first day, the chief clerk of the Traffic Court was given a ticket and he had to pay his fine. Every means of propaganda was employed to make the plan a success. Policemen gave talks to the children in the schools. They confiscated the toys of children who played in the streets and then gave the parents a safety lecture when they arrived at the station house to claim the playthings. The Providence *Journal-Bulletin* devoted columns to safety news and editorials. The police wore arm bands on which were printed the numbers indicating how many days had passed without any accidents. Finally on the eighty-second accidentless day a severe smashup occurred and the hospital and newspaper offices were flooded with telephone calls asking about the condition of the injured man. Providence had become "safety conscious." Everyone was interested, everyone wanted to keep the record clean. Chief Parker

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left the smashed car on the highway as an object lesson and over 20,000 persons came to see it. The police never played the game of hide and seek: they remained completely visible at all times, but a noticeable change occurred in traffic. There was no longer the clamor of horns, the screeching of brakes, a piling up of cars. Traffic had become smooth, quiet and efficient. Chief Parker has added one more touch to his campaign. A white flag flies in the mall of downtown Providence and this flag is replaced by a huge black one when a highway death occurs.

Thus general civic interest is constantly maintained, while actual figures show that Providence reduced its accident rate by about 80 percent during the first six months of 1938.

Pennsylvania's new policy

The State of Pennsylvania has adopted a changed attitude in seeking the cause of accidents. The contention that speed is a major menace is undoubtedly true in the streets of large cities. Pennsylvania therefore permits every urban center to make its own traffic rules. On the highways, however, a state-wide fifty mile per hour limit has been established. This government has also changed its psychology of enforcement. Notices are posted at frequent intervals informing autoists that punishment will be severe and quick for speed violators. A large number of motorized police patrol the highways. They never hide, but they rigidly enforce the law. An offender is politely told that there can be no excuse for his action since he must have seen the speed signs and he is given his ticket. There is no "fix." Every offender is punished. Although no complete figures are available, it is known that the number of accidents has decreased since this innovation.

Thus every driver realizes that his chances of "getting away with it" are small and that he will not be able to avoid punishment when he gets a summons. In the second place, the driver is treated like an adult individual with average intelligence. He cannot, of course, travel safely throughout the state at fifty miles per hour. He is expected to use common sense as to speed. He is not treated like a five year old child by being told that in one zone he may travel forty; in another, thirty-five; and in a third, twenty-five. He is in part responsible for his own safety and that of his fellow citizens. His discretion has been recognized by law and the result is that almost everyone shows more care, respect and consideration for the privileges of others. In the third place, modern engineering has made the road and the car sufficiently perfect to make the fifty mile per hour rate a safe one if there are no outside factors to distract the attention of drivers. Safety crossings eliminate right angle intersections. Pedestrian bridges remove the menace of the jaywalker. Graded curves make speed safe. Hydraulic brakes facilitate stops. Four wheel brakes decelerate equally, smoothly.

New York City remains backward

New York City still follows the antiquated principle of punishing drivers for every offense imaginable and apparently the traffic division spends most of its time catching petty offenders. Some of the petty violations of this city are: dazzling lights, disobeying traffic signs, driving on the sidewalk, parking within ten feet of a fire hydrant, driving the wrong way on a one-way street, failure to give the right of way to a pedestrian or vehicle, failure to keep right, improper hand signals, no lights at night, bright lights within city limits, no reflectors, passing a red light, pulling away from the curb without notice, and cutting in in traffic. The penalty for these petty crimes is either one or two dollars and the offenders are so numerous that they no longer receive a court trial. They merely report to the court clerk and pay the fine money.

This procedure not only defeats the purposes of safety regulation but builds up a feeling of antagonism to the entire police force. Furthermore, New York City contains some of the best highways in the State and the speed limits on these scientifically constructed roads varies from thirty-five to forty miles per hour. A driver who is caught violating the regulations is fined from five to twenty-five dollars for the first offense; fifty dollars for the second; and one hundred dollars for the third offense. For all third offenses of this type, driving licenses are supposedly automatically revoked. This, at least, is the law. Such a discrimination regarding speed is not logical. A driver pulling away from a curb without looking or signaling is much more likely to create a severe accident than the driver on a one-way highway without crossings who is running his car at forty miles per hour in a thirty-five mile zone. Do not misunderstand this contention. The law should always be enforced, but in this case it should be altered. The speed limits on the highways should be increased and the penalty for careless drivers on the city streets should be made more severe if this philosophy of punishment must be maintained. And despite all its regulations, New York City has an exceptionally bad record for accidents.

If America is to solve its problem of motor deaths, it must learn to follow such examples as those set by Wichita, Providence and the State of Pennsylvania. It must arouse the public interest and approval through correct propaganda. It must abolish petty offenses which merely develop irritation on the part of motorists and fail to promote driver cooperation. It must learn to treat drivers with understanding and mature consideration. It must adopt a policy in harmony with the new scientific knowledge of driving.

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Farming by Guess

The farmer's bookkeeping problems are harder than those of a big corporation because his values are not all in money.

By Ross L. Holman

BACK IN THE early twenties the bankers were holding one of their annual conventions. Among the important questions up for discussion was one that had been popular with every commercial and industrial group: "What is wrong with the farmer?" It was a natural question for the bankers to ask and to try to answer, because there were beginning to be so many things wrong with the farmer at the time that it was causing a lot of farm paper to freeze.

As I recall it, they passed some strong resolutions on the subject, recommending among other things that the farmers adopt better business practices, that they adopt systematized business methods like those of other groups, and—they put some compelling emphasis on this last suggestion—keep books on all their operations and know at all times where they stand. As an efficient example of the kind of bookkeeping they thought farmers ought to employ, they modestly suggested that they study the system used by the bankers themselves.

Now as a farmer myself, I am not passing this on as a reflection on the then attitude of bankers alone. It was the same kind of feeling publicly expressed by manufacturers, mercantile associations, chambers of commerce and all other non-agricultural groups who tried to solve the farmer's problems for him by remote control. And, to be perfectly fair about it, farm organizations themselves at the time were passing along some observations on all and sundry business activities without trying to understand their problems.

Just as farmers may not understand the complexities of automobile production and sales, the problems of banking or the floating of corporation securities, the leaders of the industrial world have had a hard time learning that business management of a farm under present day conditions cannot be measured by any such rule of three as determines the profits and losses of industry. There is nothing in the annals of business that has ever been more complicated than farm bookkeeping and accounting. Farming is a business that is hard to chart on any basis of planning and confident expectation of the future. It is not only subject to the normal law of supply and demand that govern other activities, but the fate of a year's operations are determined by the weather, insect pests, livestock epidemics and other uncontrollable factors.

Farm bookkeeping is as different from that used by banking as the sale of discounted notes is from the sale of potatoes. Banks handle no commodity except money, or securities represented by exact amounts of money. The same thing is only a little less true of most commerce and industry which handle commodities of more or less stabilized value, measured in terms of money.

The headaches of farm bookkeeping

On the farm, where land fertility is a variable asset, where farm markets skyrocket from one extreme to another; where a cotton crop of 100 bales this year may be worth less on the market than one of 50 bales next year; where the cost of growing out livestock has to be computed to include such factors as pastures, silage, or other farm-grown feeds that do not have any market value for the simple reason that they cannot be marketed. These and many other conditions make farm bookkeeping and accounting methods one perennial headache. Taken as a whole, the determinations of profit and loss for a year's effort are three-fourths estimate, and the most careful and conservative estimate may later prove wrong.

There is, of course, some guess work in placing proper values on the inventories of industry, but to nothing like the same extent as guess work must be used in agricultural pursuits. In the first place, farming as a business is complicated by the fact that it is interwoven with the farmer's home life. He lives on his farm and his home is part of his business plant. He lives off the products of his farm and his business expenses are so tangled with his living expenses that it is utterly impossible for him to unscramble them.

Here is where the element of guess work comes in very strongly. How much rent, for instance, is he going to credit the farm for his use of the house as a home? On what kind of basis is he going to compute that rent, and how is he going to know if he is making a fair charge?

He has several children growing up on the farm, to say nothing of a faithful wife. All of them are doing their share to make the farm a paying family enterprise. If this particular farm owner had been an insurance agent or a civil engineer instead of a farmer, neither the wife nor the children would, in all likelihood, be taking any

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part in the occupation by which he would be producing the family income. But, as it is, every member of the family who is old enough to shoulder even a minute responsibility is a member of this farm organization. Since all of them are a part of the human labor with which the business is carried on, just how much salary is he going to charge himself as a farmer for this farm help? The profits or losses of the business cannot be fairly computed unless these items are considered.

Then think of the labor he does actually have to hire outside of his family help. Most hired farm laborers have, ever since farming has been a business, been given a house on the farm in which to live, a garden spot to work, pasturage for a cow, a few hogs, etc., as well as a number of other emoluments in addition to the actual cash money they are paid. These little extras are all part of the compensation the farm owner is giving his laborers for their part in the operation of his farm, but what kind of an entry is he going to make on his books for them?

One might gather from the difficulties mentioned that any kind of effort to keep the records of a farm business is a hopeless task. Yet most wide-awake farmers, in spite of the complexities involved, do have a system of bookkeeping, and most of the state agricultural colleges are continually working out improved methods to meet this complicated situation. Still, no system of farm bookkeeping has ever yet approached any degree of accuracy, and I doubt if any ever will.

Skim milk makes fat hogs

Another thing that will make a farm bookkeeper tear his hair is the effort to figure the cost of production of any of the farm crop with any degree of approximation to accuracy. There is that herd of dairy cattle, for instance, which is only one of the sources of income for this farm. The owner is selling the cream produced by these cows and knows what he is getting for it in actual money. But he "separates" the milk before he sells the cream, and feeds the skimmed milk to his pigs. Skimmed milk has no particular market value, and yet it does have a very important farm value as hog feed. Consequently when the pigs are marketed as hogs several months later, part of the hog receipts are also dairy receipts. The hogs are also fed in addition to the skimmed milk a lot of corn and a lot of pasture. The corn and pasture were not purchased, but raised on the same farm; therefore some more estimating has to be done by the bedraggled bookkeeper. The land on which this corn and pasture were raised was heavily enriched the year before by manure from the dairy herd, and hence another nice little amount should be credited to the cows; but how much should it be?

I happened to know one farmer in a mid-southern state who computed the income of his farm each year in terms of both money and manure. If his farm yielded $3,000 in money and 160 loads in manure, the money went into his pocket and the manure onto his land. He figured that the productive value of his land was enhanced a certain amount by each load of livestock fertilizer it received, but he had more sense than to put a money value on it, so he called it manure income.

Manure income, cash income

And to show his good judgment, he would work just as hard for the one kind of income as he would for the other. He would go to a number of neighboring farmers and make them a proposition. If they would put their hay and their cattle in his barn, he would feed them through the winter without charging them a cent for his labor. He didn't charge them a thing in the way of money, but he got oodles of manure. He bedded his cattle stalls down heavily so as not to let any of the manure waste, and in a few years his farm was one of the garden spots of the section.

Many a farm owner makes a big money income from his land by gutting the soil with soil depleting crops that may happen to have a big market value. Fertility is mined out of the soil at an alarming rate, and although he may show at the end of a few years a much bigger bank account than his neighbor on an adjoining farm of the same size who has built up his soil, his actual net increase of farm wealth may not be as great.

Farm products have no stability of value whatever. A small national surplus, as soon as it becomes known, can completely demoralize markets overnight and make the total national crop worth less than it would have been if the supply had measured up to only about three-fourths of the demand. Without in any way expressing an opinion on the value of production control legislation, I merely point out that it is this situation which was the basis for the sentiment that resulted in the AAA. Industrial commodities also fluctuate in value, but supply and demand can be kept in much better balance than in farming and the degree of fluctuation is very light in comparison.

Although statistics show that the farmer is one of the most honest and upright men in our economic order, he is in reality one of the biggest gamblers on earth. He gambles on the weather, insects, markets, livestock epidemics and other unforeseen contingencies too numerous to mention. He has to bet his money on commodities that cannot turn over more than once in a year or two years, while the turnover in manufacturing and industry averages several times a year.

All of these difficulties have to be reckoned with in any system of bookkeeping he adopts, and no one would welcome more than he anything that would simplify the problem.

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Three Score and Ten

Monsignor John A. Ryan's seventieth birthday offers occasion for an appraisal of his priestly achievements in economics and public life.

By **E. Harold Smith**

"ABOVE THE LEVEL of the common life there sometimes rises a man, lofty in mind and soul, to whom dwellers in the valley lift their eyes, confident of sure and safe direction. You—teacher, prophet and priest—have held up for our generation the banner of right and justice." These words form part of the formally inscribed greeting that was presented to Monsignor John A. Ryan on the occasion of the testimonial banquet tendered him by more than five hundred nationally known men and women in Washington on May 25 in honor of his seventieth birthday.

Monsignor Ryan's entire priesthood has been spent in teaching, writing and public speaking. His work as professor at St. Paul's Seminary and for the past twenty-four years at the Catholic University, Trinity College and the National Catholic School of Social Service and his work on the National Catholic Welfare Conference is well known. Both in this country and in Europe he is universally recognized as an economist of note and a close student of national and international affairs. His long championship of the laborer's right to a living wage goes back to his student days. His first book established the laborer's moral right to a living wage and placed it on a solid basis of fact and argument. He is the author of several other books, the best known of which perhaps are "Declining Liberty" (which contains more of Monsignor Ryan's opinions than any other of his works) and "Distributive Justice." For many years the name of John A. Ryan has appeared as a contributor to magazines and other publications. He has contributed to several encyclopedias. He has read papers in the interest of peace in Holland and on the social question in Frankfort, Germany. Since the turn of the century, there has been no national legislation of social import that he has not analyzed and evaluated for the benefit of his fellow Catholics. In years gone by, at meetings for the discussion of social measures, at economic and academic gatherings, the sole voice to represent the Catholic point of view was frequently that of Dr. John A. Ryan, as he was then known. He was the author of the minimum wage law of the State of Minnesota. He has appeared many times before Congressional inquiry committees in his advocacy of social measures. All this is well known. What is not so generally known is his great and permanent contribution to genuine Catholic scholarship in the English-speaking world.

Many men are students in their youth; Dr. Ryan has remained a student all his life. He has had both the talent and the opportunity to apply himself to fundamental thinking. Objective, scientific, factual in his method, he has had the courage to think things through. No priest of our generation has paid more dearly for his intellectual honesty. He is known for his eminent fairness and has always been ready to give due credit for scholarly contributions from whatever source. Monsignor Ryan has never been hasty in taking offense at statements when he was sure no offense was meant. As a result, he has for many years been regarded as a scholarly Catholic priest whose judgments and opinions have always been received with respect by non-Catholics. Hence it is that when there was genuine need he has been able to protest effectively against misrepresentations of the Church's teaching or of its history in circles in which it is often very difficult for Catholics to gain a hearing. No one will ever be able to estimate this service of Monsignor Ryan to the Catholic cause in this country.

Why he has been criticized

Frequently in recent years non-Catholic scholars have expressed amazement at the type of criticism of Monsignor Ryan that emanates from some persons of his own Faith. The causes for this criticism are comparatively easy to discover. He is a trained thinker who is accustomed to look at things from a long range point of view. This requires both energy and courage; superficial observations cost much less effort. Labels as such do not impress the critically minded. The Catholic University's well-known professor is no exception to this rule. His criterion has always been: "For what does the label actually stand?" Frequently more weight is given to labels than is warranted. A realist, he has viewed things as they were, not as one might wish they were. Then, too, his life has been an extremely busy one; he has had no time for scalp waving after victories. Denunciation and attack have their place, but his own contributions have been on the positive side of the ledger. This fact alone would account for lack of appreciation of his work on the part of some of his fellow Catholics

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who delight in a battle, if only in words. Lastly, and most important of all, however, is the distinction Monsignor Ryan has always recognized between intuitions and emotional reactions on the one hand and the intellectual processes on the other. If the case called for intellectual labor he has never substituted the former for the reasoning the problem demanded.

The social sciences are not exact sciences, but they have their principles as well as biology or chemistry. Men competent to evaluate the facts and evidence at hand will arrive at different conclusions. This is to be expected. No sane man engaged in controversial questions wishes his opinion to go unchallenged. Opinions are worth as much as the reasons on which they are based and are worth neither more nor less. Authority is the weakest of arguments in philosophy; it is still weaker in the field of social studies. In questions on which we feel obliged to form an opinion, however, we all depend to a greater or lesser degree on those whom we believe to be better informed than ourselves. Thus, an argument from authority is an argument while the expression of a prejudice or an emotional reaction is not. It is absurd to contend that in economic questions one man's opinion is as good as another's. The one may be a competent and careful student in his field; the other may be merely giving forth a hasty judgment founded only on partial data. In passing it may be noted that it is not nearly so difficult as is sometimes imagined to learn who are the authorities in their respective fields. It is the prerogative of an American citizen to be judged by a jury of his peers. This right has not always been accorded Monsignor Ryan. A group of his intellectual peers would indeed constitute a distinguished jury.

The scrupulous sense of justice and charity that has always actuated the author of "Distributive Justice" is acknowledged everywhere. Our most effective opponent of socialism, when that system was somewhat of a menace, he protested nonethe-less against the exclusion of five duly elected socialists from the New York State Legislature. Their socialistic tenets he rejected, their civil rights he would defend as readily as the civil rights of his fellow Catholic citizens. The persecuted and the oppressed in every land have found in him a friend. Within the past six months he has lifted his voice and employed his pen to condemn the brutal persecution in Germany of those who follow the religion of ancient Israel. Needless to say, among the Jewish people his name is enshrined in honor. More consoling still to his priestly heart must be the assurance that may be justly given him that when, in the Providence of God, the children of the Old Law will knock for admittance at the gates of the divinely appointed guardian of the New Law, it will be to keepers actuated by his spirit to whom they will come.

At this milestone in a long and fruitful apostolate, Monsignor Ryan, we offer you warm affection and grateful tribute. If honors and commendation could fill the human heart, on May 25 yours would have been full to overflowing. An honored prelate of the Church, you are acclaimed by representatives of every branch of our Federal Government, leaders of industry, labor and the professions not as a first citizen of a city or state, but as a first citizen of the nation. You have seen the social objectives for which you have labored so long and so persistently become in part the social objectives of a national administration. You were the doughty champion of labor's right to organize in the days when labor's friends were few. You have lived to see that right changed from an abstraction to a reality and written into the law of the land. You inherited the faith of a Gibbons, an Ireland and a Spaulding in the inherent worth of American democracy; you continued to give voice to their prophecy that the Church of God could and would flourish in a free land among a free people. Time has fulfilled that prophecy, and papal appreciation has vindicated that faith. In October, 1938, in his letter to the Catholic University of America, the late Pope Pius XI ordered the truth to be stressed more than ever that the Christian Faith and civil liberty are inseparably joined, and that those whose work it is to teach our children should make clear to them their obligations as Catholic citizens to safeguard Christian democracy. We would not have you unmindful at this time that in your own fields of endeavor you are still the safe guide, the inspiring leader. Thousands whom you have taught now exert an incalculable influence for justice and good. Your vigor and your zest for living belie your years. It is heartening, too, to recall that many who have expended their strength and talents in long and laborious mental toil have lived well beyond the Psalmist's threescore years and ten. So may it be with you.

Four decades ago you unfurled the banner for the crusade for social justice in the United States—a crusade founded on Catholic principles as set forth by Pope Leo XIII. Your grasp on that standard was never firmer than it is today. Strong of arm and stout of heart must that man be who will succeed to your leadership. Wide must be his intellectual horizon and broad his shoulders if he will wear your mantle. Such a one has not as yet arisen among us. Is it any wonder, then, that we who love best in life (even as you do) the Catholic Faith and the American Republic should find that our courage weakens and our hearts grow faint within us when we force ourselves reluctantly to think of the day—God grant that it may be far distant—when the voice and pen of John Augustine Ryan will no longer be at the service of our Church or of our country.

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Communications

THE LITURGY IN ENGLISH

Spuyten Duyvil, N. Y.

TO the Editors: A loud "Hear! Hear!" to Herbert McEvoy's letter in THE COMMONWEAL for April 28, on the use of English in the liturgy.

It is certainly hard to see how the Church can hold the working class in America or realize that revival of faith necessary for a Christian reconstruction of the social order without somehow breaking down the terrible wall of incomprehension that now stands between the altar at Sunday Mass and so many of our Catholic congregation.

The use of English is taken for granted in novenas and by school children attending Mass in a body. The result has been a tremendous popularity for novenas, out of all proportion to their liturgical significance (correct me here if I'm wrong), and a quickening of the faith of school children. But what about the faith of adults, and what about some of this novena enthusiasm for the Mass, which is the real heart and soul of the liturgy?

It isn't actually necessary to stop using Latin. At Corpus Christi Church in New York, and at the Benedictine Church in St. John's, Minnesota, one priest says Mass at the altar in Latin while another standing inside the communion rail reads the prayers in English. At Corpus Christi the people read nearly everything with the priest. At St. John's the *Missa Recitata* form is followed, the people saying only the server's responses and joining in the *Gloria, Credo, Sanctus, Agnus Dei,* etc. The priest at the altar coordinates his action with the priest reading in English, so that the congregation can participate immediately in the great Sacrifice and can follow word by word the sublime prayers as they are offered up at the altar.

The effect of these innovations in both churches has been remarkable. Few have complained, almost all have been enthusiastic and a new vitality, a new spirit, has appeared in the Catholicism of the people.

This vitality and spirit is needed in every Catholic parish in America. Could we have an article, perhaps by one of the St. John's Benedictines, on their English *Missa Recitata,* with special reference to the obstacles that impede its spread to other parishes?

JOHN C. CORT.

DECENTRALIZATION TO THE LAND

New York, N. Y.

TO the Editors: It has always seemed to me that the only salvation for our civilization is to get very large numbers of our city folk back to the land, to populate the country, to recapitalize the citizenry. Conditions with us are almost precisely similar to those prevalent in older civilizations before they fell. WPA merely perpetuates the dependence of the many on the few (or on the government). However rich the few may be, the independence is insecure, and makes *panem et circenses* inevitable.

Recapitalization will take time, but the goal should be a home for every family, and a home which is inalienable. The slogan should be "More lords and less servants." Large families would send young folk into industries and professions, and there would be more large families than there are in city apartments. The young folk might leave home, but in days of depression there would always be a chicken and a cabbage in the family yard. The young folk, before they reach middle age, should have enough saved to secure homes for themselves.

The difficulties which "E. S." envisages, in your issue of May 19, seem to me exaggerated. It is true that most of our young city folk do not know the difference between a spade and a rake. Young folk in Rome were just as ignorant, but Rome was invaded, as Montalambert reminds us, not only by the barbarians from the north, but also by the monks from the south, and the monks took the young, nurtured on *panem et circenses,* and taught them agriculture and the other "useful arts," taught them to support themselves, and be independent.

The over-production bogey always leaves me cold. Where there is production for use, there is no over-production, and the re-education of the masses must teach production for use. Nor does that other bogey scare me, the bogey that the farmers must have money to buy what they cannot raise—their harvesters and their shoes and their radios. Go to a farm around Easter, and see the chickens popping out of their shells; nature is bountiful. If you are producing for use, you will generally produce more than you can use. If you want beans for use, you must plant more than you expect to be enough, because you cannot foretell the weather.

It is speculative farming which produces too much, speculating in crops and also speculating in real estate. The present plight of the speculative farmer can be relieved by the government taking over land which he has in excess of what he wants for use, and in return paying off the mortgage on the land retained by the farmer. The lands taken by the government can be used for settlement by present consumers of *panem et circenses,* to be paid for in very small instalments. If the taxes are too high, let the motorists pay the cost of the highways, at toll-bars, and let government economize. An enormous saving will be effected by elimination of "relief."

W. ESDAILE BYLES.

IS YOUR RELIGION SHRINKING?

Waterbury, Conn.

TO the Editors: In the discussion between Mr. Copley and Mr. James it is possible to sympathize with Mr. James and at the same time to be convinced that Mr. Copley in an able and interesting way has put his finger upon certain fallacies which it is important to recognize as fallacies.

Mr. James believes that a strict Catholic morality cannot tolerate the social injustices which lie hidden beneath an hitherto accepted veneer of respectability, and I think Mr. James is perfectly right. Mr. James seems to believe that the moral sense of humanity has been revolting for some time now against an ethical system which palms itself off as the Christian system, but which is not Christian in any respect, which neglects the suffering masses and which goes back in origin to Calvin and the reformers

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rather than to Christ. Here again I think Mr. James is right. Mr. James believes that Christianity is false to its mission if it is not dynamic, if it does not aim to act as a leaven in every layer of society: in industry, in education, in the world of art and culture; and here again I go along with Mr. James.

But in his article, "Proletarian Catholicism," which appeared in the August 18 issue of THE COMMONWEAL of last year and to which Mr. Copley has drawn our attention, Mr. James makes a few remarks which becloud the issue and give rise to the same confusion as that which makes communism so sinister a force.

There is a certain school of European writers who, I think, are responsible for misleading Mr. James. They are able writers, and they have performed notable work in defending and spreading Christian teachings, but, to indicate spiritual sluggishness, they are forever using that odious word, *bourgeois,* or *bourgeoisie,* so much so that the reader who is not on his guard finds himself thinking of sin and corruption as attributes of the "middle-class." Imperceptibly the reader of such writers finds himself looking upon the "working-class" as the class of sweetness and light. Such a reader begins to use similar class terminology in everything he writes himself, in the manner of the communists, and he begins to attach particular virtue to what is called the "proletariat."

Mr. James, for instance, believes that the character and moral sensibility of the working-class are of a superior mold to that of the middle-class, for he writes: "It [the proletariat] cannot be neutral but must take sides with a definiteness that is alarming to the middle-class mentality." Even if such a statement were historically true (which it certainly is not) definiteness in taking sides may itself be a sign of greater envy and selfishness than a sign of virtue. It may simply indicate that the "bourgeois" spirit of the proletariat, when put to the test, is more remarkable than the "bourgeois" spirit of the bourgeoisie. Against this confusion Mr. Copley writes ably and convincingly, and he emphasizes the fact that good and evil transcend class and social distinctions.

But to get back to what was said at the beginning, I consider Mr. Copley's point of view ultraconservative. Mr. Copley is altogether too unreal and does not take sufficiently into consideration the enormous inequity of the present social order. My sympathies are all with the dynamic Catholicism of Mr. James rather than with what might be termed the static Catholicism of Mr. Copley.

JOHN J. FITZGERALD.

EDUCATION

New York, N. Y.

TO the Editors: In these days of ceaseless talk on the subject of education, Catholic and non-Catholic, I note with interest—in reading an essay by Henri Bordeaux of the French Academy—a quotation from Balzac, the great novelist. It is certainly an interesting view on education. It is as follows: "Education, at any rate that given by religious bodies, is a chief factor in the existence of nations; it is, in fact, the only means capable of diminishing evil and of increasing the sum total of good society. Thought, the root of evil as well as of good, may be supplied, dominated, directed only by religion. The single religion possible is Christianity; it has created modern nations, and it will preserve them."

ALICE E. WARREN.

CATHOLICS AND PROTESTANTS

Somerville, Mass.

TO the Editors: May I express the satisfaction and pleasure which I have enjoyed as a reader of THE COMMONWEAL for three months?

With loyalty to the teachings of the Roman Catholic Church, your weekly also shows that it is "deeply interested in fruitful cooperation between various religious groups." As one who has devoted his life to the development of organization to make possible cooperation between existing ecclesiastical bodies, and has found that the development of Councils of Churches has often made it possible to secure helpful understanding and occasional joint action with your Church, whose principles prevent its full cooperation, I write to express appreciation of your breadth and sympathy as shown in editorials, articles and reviews. I share the feeling of Governor Endicott, of the Puritan Bay Colony, when he wrote in joyful surprise to the Separatist Colony of Plymouth: "God's people are marked by one and the same mark; here must needs be sweet harmony!"

Our deep differences do not destroy the fact that faith in God and our Lord and Saviour Jesus Christ and our purpose to "seek first His Kingdom" make us essentially one in Him.

E. TALLMADGE ROOT.

MINDING OUR MANNERS

New York, N. Y.

TO the Editors: Royal visitors are coming—and this time it is not the people who are on the spot, as it was so frequently in medieval days when a king and queen traveled, but rather the American press. Not that any tears are in order for the plight of the hardy fourth estate which, for sensitiveness, has never been known exactly as a shrinking violet. But only that there is something rather amusing in the obviously conflicting emotions of our columnists as they write of the forthcoming visit.

On the part of most, there appears to be a real effort toward politeness; a sense that America must not be lacking in courtesy and hospitality toward a king and queen of England for whom personally America has certainly no reason to feel anything but good will and respect. But apparently it's a great struggle to stifle the humor which so naturally bubbles up in the American breast when we come into social contact with our English cousins. Some of the columnists—those with better manners—seem to be writing in an almost agonized restraint. It would be tough on Mark Twain, were he living today.

What American can, for example, regard with gravity the news that official directions were sent to the White House that the king must have hot water bottles in his bed?—" 'Twas June, in Washington . . ." Some of the more irrepressible Americans will no doubt be forced, from

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politeness, to retire into a dark corner where they can laugh alone and without disgrace on the day when a King George of England lays a wreath on George Washington's tomb. Of course it's a charming and courteous idea, and we are all for building up more cordial relations between the two English-speaking countries, but, just the same, some Americans will not be able to think of our startled first president as doing anything but turning in his grave.

That feeling will be slight, however, compared to the complete demoralization which struck many when they read that our own State Department had issued instructions to the American citizenry on the manner in which they should bow to the king: when six feet away, from the waist; when three feet away, from the shoulders.

If those who issued the instructions should themselves be caught following them, and, as they were bowing from the waist, some Sons of the American Revolution chanced to be directly behind them, what, gentle reader, might not happen?

H. Oliver Smith.

FIFTY DOLLAR BABIES

Toronto, Canada.

TO the Editors: In the "Communications" of May 12, J. M. Murray of Brooklyn takes you severely to task for printing Mr. Sullivan's laudatory letter on your recent anniversary. But Mr. Murray writes incorrectly: The Commonweal has not printed "so very little on such controversial topics as the Spanish conflict and Father Coughlin." Rather, as its constant readers will agree, has it dealt frequently, in probing if not lengthy articles, with these problems, especially the first named. All will not see alike with the editors, that's admitted; but other Catholic journals can be read presenting the contrary attitudes.

Dr. Quinlan's criticism (re "Fifty Dollar Babies") may be valid in decades hence. The salary figures of those doctors "employed" under the Washington experiment would be relative data to his argument. So relative that until more figures are produced, *pro* and *con*, I remain unimpressed either by the voiced fears (but inaction, practically) of the A. M. A. or the diatribes of their incensed opponents. Certainly where there are figures and experiments (Nova Scotia, Toronto, Saskatchewan, and probably more in Canada) the arguments for medical insurance gain strength. The work of St. Francis Xavier University and the social movement radiating therefrom will yield fruit in the study of this problem. This I know (a simple truth): some new "economy" is inevitable. On Christian postulates an objective study will probably end in such a conclusion, and a subjective experience will result in a "land slide" for some form of insurance. An example comes readily: a beloved aunt died last year of internal cancer (recurring) and from the day she re-entered the hospital (where she had a small room) until the remains were interred eight weeks later, the bills flooded in to a total of over $1,300. It "broke" the family. Result: the A. M. A. arguments, when valid, make me cautious; when lacking reality and candor, they are not a little infuriating. Not a little!

I. J. Carson.

Points & Lines

Appeasement at Home

TO THE hearty applause of business throughout the land Secretary Morgenthau presented the Treasury Department's plan for the removal of tax irritants, and, by implication, the possibility of long-range study by Congress and the Treasury of a more basic revision of the federal tax program. Of course, there always remains in the background the necessity of maintaining tax income at its present level: the memorandum suggested a study of both the needs of the Treasury and those of the country to prevent any hasty revision which would result in loss of revenue.

The plan for removal of the "irritants" was summarized as follows in the New York *Times:*

1. Provision in income tax laws permitting business to carry over its net losses in one year to be deducted from business profits of future years.
2. Legislation to make impossible the issuance in the future of tax-exempt securities.
3. Repeal, or lapsing, of the undistributed profits tax, which was referred to as a business "irritant."
4. Repeal of the capital stock tax and the related excess profits tax, which he described as "very erratic in their operation."

The *Journal of Commerce* pointed out that the Secretary's statement, "If deficits are too long continued the depressive effects of uncertainty tend to make recovery more difficult," is merely an echo of what business men have been pleading for years. In fact, the *Journal* feels that "the most remarkable thing about Secretary Morgenthau's statement was that it came from a member of the Roosevelt cabinet," and asserts that "both the spirit and the content . . . stand out in violent contrast to just about everything the Administration has stood for in fiscal matters." It continues:

> The Chamber of Commerce of the United States, the National Association of Manufacturers and the American Bankers' Association have repeatedly favored just such a program as Mr. Morgenthau outlined in his testimony before the House Ways and Means Committee Saturday. The Secretary of the Treasury's proposals make but one major omission—he does not emphasize the paramount need for a reduction in expenditures, which would be needed to round out a fiscal program to meet the present situation.

The news from Washington is very pleasant, if any tax news could be pleasant, remarks the *Christian Science Monitor*. It continues:

> The revision can be only in the direction of simplification, since under the circumstances there is evident soundness in President Roosevelt's stipulation that the new levies must yield not less than the old. But by simplification there can be a substantial burden lifted off the backs of business in the preparation of tax returns. And beyond this, while the change may make little difference in the amounts of taxes actually paid by most corporations, the importance of this legislation as a symbol in the relationship between Government and business is out of all proportion to its intrinsic significance.

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> The grudging permission to go ahead with the plan, as wrung from President Roosevelt under senatorial pressure, does not imply an era of immediate and willing cooperation on the part of the Administration in whatever plans may be advanced on behalf of business. This is perhaps well enough, for while some amendments to the Wagner Labor Act and the Wage and Hour Law, for instance, are desirable, the fundamentals of these statutes should not be sacrificed in the process. What the present passage-at-arms evidently signifies is that Senator Pat Harrison and his moderate Democratic cohorts in the upper house hold a balance of power which can exact some concessions from the White House, as apparently has come about in this case through the mediation of Senator Joseph F. Byrnes. . . . On the whole, if the tax revision goes through as now seems probable, the public will naturally look to business and capital to show evidence of the renewed activity which it has been given to believe this legislation would release.

The *Nation* dissents from that view:

> All this, of course, is sheer nonsense. One of the chief objects of attack—the undistributed profits tax—was drastically reduced last year without the slightest effect on capital investment. The high levy on large incomes, which the Treasury would reduce, serves as an inducement to corporations to reinvest their earnings in plant expansion rather than allow them to be taken by the government. The capital gains tax, in its present form, hits speculation but has little to do with legitimate investment.
>
> It is true that the capital market is stagnant and has been for some years. But it is stagnant because potential investors fear to make money lest they have to pay part of it out in taxes, not because they fear that they will not make money at all.

The *New Republic* concurs with this view. Admitting that the arguments against high surtaxes on large incomes, the tax on capital gains and what remains of the undistributed profits tax are "persuasive," it argues that the answers to such contentions are equally persuasive. "In spite of present tax rates, an attractive profit is still open to those who want to take risks in new enterprise. . . . According to this view, the real trouble is not so much the rates of taxes on profits and incomes as the lack of profits to be taxed." This lack is due to the fact that consumers do not have income enough to buy what they want:

> If taxes are to be reduced, therefore, what we ought to cut is not the taxes on profits and large incomes, but those that interfere with consumption by persons of small income. Such taxes are now heavier, proportionately, than they have been for many years. They do their deadly work even though concealed from the ultimate payer. General sales taxes, taxes on real estate, social security taxes, taxes on cigarettes, liquor and dozens of other commodities have piled up during the depression, because the proceeds of income taxes are not directly available to local governments and are limited even in the case of states, while income taxes themselves have ceased to yield nearly enough. Yet these non-income taxes are not adjusted to ability to pay, bear far more heavily on the poor than on the rich and either subtract from the incomes of the masses or add to costs and prices generally, as income and profit taxes do not.

The ultra-conservative New York *Herald Tribune,* consistent critic of the Roosevelt policies, examines the gift-horse's mouth quite thoroughly and then reports:

> Standing alone, Mr. Morgenthau's memorandum to the Ways and Means Committee is a reasonable and constructive document both in tone and in the majority of its specific proposals. It constitutes, on the whole, one more piece of evidence that this particular department of the Administration is thinking along genuinely sound lines. It would carry more assurance, however, if the President himself had not preceded it a few days earlier by rededicating the Administration to the philosophy of recovery through spending.

The great fault of the American tax system, thinks the New York *Times,* is that there are too many indirect and "invisible taxes" with most people unaware that they are paying them. "Accordingly these people draw the unwarranted conclusion that they need not be concerned by the Government's huge spending, since they are paying no income taxes and are therefore enjoying a free ride at the expense of more fortunate people who do pay taxes of this kind." The *Times* believes that the time is ripe for stock-taking of the general position of the Treasury and continues:

> In any such stock-taking several facts are entitled to receive special emphasis:
>
> Fact No. 1 is that the Treasury is now collecting in the form of taxes of all kinds only 61 cents for every dollar now being spent by the Government; the rest of the *bill* is being paid with borrowed money.
>
> Fact No. 2 is that only 10 of the 61 cents collected by the Treasury is paid in the form of personal income taxes.
>
> Fact No. 3 is that only about one American in every twenty-five of voting age pays a personal income tax.
>
> It is not necessary to look beyond these three primary facts in order to find one decisive reason why the finances of the United States are now in a condition of uttermost confusion. How much real sense of responsibility can we expect to find in Washington when only 10 percent of the Government's gigantic spending is being financed through the payment of personal income taxes, and when personal income taxes are being paid by only 4 percent of the voters of the country? . . . It would be an act of statesmanship, possible at this session of Congress with enough courage and common sense, to abolish some of the many taxes now levied indirectly and to substitute for those taxes direct personal income taxes even on the smallest incomes. That would give us an electorate with a greater interest in a balanced budget and a better defense in Washington against the demands of the never-tired "pressure groups."

In line with this view Secretary Morgenthau indicated that study of the tax structure should include scrutiny of the income-tax schedule with a view to widening its base, such widening to result ultimately in the repeal of some excise taxes.

Trade with Latin America

THE POSSIBILITIES of increasing our purchases of Latin American goods and services are receiving increasing attention from business men and government officials. Speaking at the ninth annual world trade dinner, Secretary of Commerce Harry Hopkins suggested that more U. S. tourists and new purchases of the handicrafts of our Latin American neighbors were means of building up such trade. He continued:

> But of more importance in volume and of large economic significance would be increased efforts to stimulate the development in Latin America of such industrial raw materials which we are and must continue importing. There are possibilities for developing new sources of rubber, manganese, exotic woods and tin—and this list is by no means exhaustive.
>
> After talking about the flow of goods between countries, it is logical to move into that extremely important and complicated subject, credit. I think we need to re-examine our attitude toward credit extension. Economic relationships undertaken with out Latin American neighbors must be rooted in genuine desire to see them succeed econom-

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ically. That should be our motivation not with any sense of superiority but with respect for their sovereignty and national pride.

In the current *Political Science Quarterly* Francis B. Sayre makes a plea for a general reduction of our high tariffs on the basis of their harmfulness to the workers of the United States. He finds that only 2,500,000 workers, or 5 percent of all those gainfully employed here, "are employed in industries which are in any major sense on an import basis and hence so situated that tariffs could have any appreciable effect on the prices of the things they produce." He also maintains that these protected industries suffered fully as much as the others in the depression and declares that the ruin of the domestic market is a result of tariff walls. Mr. Sayre concludes:

> The inescapable conclusion from any careful study of the facts is that labor in the United States is not helped but is definitely injured by embargo tariffs. The overwhelming majority of the workers in this country unquestionably stand to gain from a policy of tariff moderation which, by fostering healthy trade, promotes the sound prosperity of the entire nation. That is the policy of the trade agreements program.

That this emphasis on buying foreign products reflects Latin American opinion as well as good economics is indicated by Argentine arrangements to buy United States cars. Commenting on the deferred payment plan that makes possible an additional $8,500,000 sales of our autos, *Newsweek* reports:

> Hopes of other American exporters that a similar plan might be applied to their products were scotched, however, by an official pronouncement that the auto plan was adopted to meet an emergency situation. At the same time, America was warned that the only permanent solution to the Argentine-United States trade tangle was larger American purchases of Argentine products.

While Chile was speeding preparations for negotiating a United States loan for $80,000,000, the question of foreign company oil holdings was raised by the announcement of a government petroleum monopoly. As reported by the Associated Press from Santiago:

> Finance Minister Roberto Wachholtz was reported tonight to have warned United States and British oil companies that a government monopoly for the distribution and sale of petroleum products in Chile would be established by September 3.
>
> The foreign companies, it was said, were advised to liquidate their distribution organizations within three months. It is known that the companies already have begun giving dismissal notices to employees.
>
> Senor Wachholtz's notice, authoritative sources said, was served on the West India Oil Company, subsidiary of the Standard Oil Company of New Jersey, and Shellmex of Chile, subsidiary of the Royal Dutch Shell. The total value of the storage tanks, refineries and other installations of the two companies is estimated at $9,000,000.
>
> A law empowering the government to expropriate properties of oil companies in Chile with compensation and create a State monopoly has been on the statute books since 1932.
>
> The government of President Pedro Aguirre Cerda, backed by a bloc of Popular Front parties, only now is moving to make it effective, informants said.

Another obstacle to better commercial relations is the unsettled Mexican oil dispute. A recommendation to be submitted to the American Bar Association at its San Francisco meeting next month reads in part as follows:

> In general, at a time when the United States is happily reiterating its desire to be a good neighbor, which in Latin America is interpreted as the disclaimer of a wish, if not the relinquishment of the privilege, to resort to harsh measures, however lawful, to vindicate its legal rights when they are impaired by a foreign State, it is burdened with the task of emphasizing what the law really is, and what it demands of a territorial sovereign.
>
> The United States needs to make it clear that its interest in the solidarity of American interests is not inconsistent with, but rather dependent upon a rigid regard for the law of nations by every State in the Western Hemisphere. In proportion as the United States recoils from the idea of employing measures of self-help against a friendly nation, even when it may not improperly do so as a means of securing recognition of its rights, it is felt that it must vigorously denounce, even through the diplomatic channel, treatment against itself and its nationals which it conceives to be contrary to international law, and with equal vigor endeavor to bring about the determination by arbitration of the soundness of excuses proffered by an offending State in defense of its action.

Expropriation in Bolivia was followed up by a barter deal with Germany. *Common Sense* declares:

> Colonel Busch, the new dictator, announced this month that Bolivia henceforth will be a "totalitarian" state; two weeks later he agreed to barter mineral, hides and petroleum for 4,000,000 marks' worth of German manufactured goods. On the surface all this looks like a sheer Hitler conspiracy; certainly Hitler is the gainer. But what it actually represents is a direct result of our free-trade diplomacy. After the Chaco War, the bankruptcy of Bolivia was in the cards. At very small cost we could have helped her. We did nothing. Busch's followers then expropriated Standard Oil properties. When Busch finally seized power we could still have arranged to buy Bolivian tin—which the military experts say we desperately need. But the State Department was busy elsewhere; it was busy deploring the sack of Czech democracy—and recognizing General Franco. Hitler was busy too—but not too busy to buy Bolivia for a very small price.

There seems to be considerable dispute as to the extent of Nazi and Fascist commercial gains in Latin America. The daily press has reported several outbreaks against Italy and Germany of late. *Time* comments on the situation:

> While Bolivians were protesting, some thought too much, fascists were getting rough handling in other South American lands. Hot spots were Argentina and Chile.
>
> Irate ever since disclosures of an alleged Nazi plot to annex arid, sheep-raising Patagonia, Argentine President Dr. Roberto Ortiz decreed the dissolution of the local Nazi party, gave Italian Fascists, Spanish Falangists, all other foreign-directed political groups 90 days to subscribe to "democratic principles" or get out.
>
> In Chile, the Popular Front Government ordered deported Hans Voigt Schmidt, German State Railroads tourist agent in Santiago. His slip: receiving 100,000 anti-Jewish leaflets. Police charged German Railroads was planning a press and radio campaign to stir up political unrest and hatred of Chile's Jews.

Meanwhile the United States is turning to other devices besides loans and reciprocal trade agreements to establish closer inter-American relations. A military mission to Brazil is described in the New York *Times*:

> Brigadier General George C. Marshall, soon to become Chief of Staff of the United States Army, received a most cordial welcome on his arrival here this morning aboard the light cruiser Nashville to invite and take along with him to the United States General Pedro Aurelio de Goes Monteiro, Chief of Staff of the Brazilian Army. . . .

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What attracted most attention in the welcoming procession was the spontaneous applause of the crowd as automobiles carrying the American mission rolled past. A crack regiment of Brazilian Guards in white flannel trousers and blue coats in the Napoleonic style and marines in red coats and white trousers lined the Avenida Rio Branco and presented arms as the car carrying Generals Marshall and de Goes Monteiro passed.

General Marshall will spend ten days in a tour of Brazil's military establishments. The Brazilian army, only 62,000 men a year ago, now totals 80,000 men, with reinforcements of 30,000 state troops under Federal control.

After paying an official call on President Vargas, General Marshall was a guest of honor at a dinner tonight at the United States Embassy.

An indication of the services we are equipped to render on a large scale in Latin America is the U. S. welfare mission sailing for Venezuela the middle of the month. It was reported in the New York *Times* as including among others the presidents of Fordham, Catholic University, Notre Dame and Providence College as well as Monsignor Michael J. Ready, secretary of the National Catholic Welfare Conference:

Twenty-two Americans prominent in various fields of social service will sail June 16 for Venezuela to confer at the invitation of President Lopez Contreras with Cabinet members, educators and church leaders there on the development of a Venezuelan program of social welfare, it was announced yesterday.

The mission, which will be headed by Dr. John F. O'Hara, president of the University of Notre Dame, will consist of experts in housing, public health, hospitalization, education, nursing, community organization for social service, legislation for social action, social insurance, and social service in agriculture and industry.

The same paper also reports that the National Research Council is planning to send a group of technicians to South America to assist our southern neighbors in developing raw materials which do not compete with ours and to exchange scientific data:

This program is in line with the statement of Secretary of Commerce Harry Hopkins on Thursday night that his department was studying the possibility of increasing imports into this country of non-competitive raw materials, particularly from South America. The research council plan has reached the stage of informal discussion with commercial attaches now home on leave.

The purpose of the plan is twofold: to strengthen commercial bonds already existing with South America, and to afford American executives a better understanding of the possibilities as well as the limitations of South American industrial development, Mr. Holland pointed out.

The proposed mission was outlined to members of the Industrial Research Institute, at the conclusion in Washington a week ago yesterday of its tour of three leading research plants. Of the twenty-six directors of industrial research laboratories present, seven immediately indicated that they would go, Mr. Holland said. P. W. Pillsbury, of the Pillsbury Flour Mills Company pointed out, for example, that Argentina is more advanced in certain phases of flour milling technology than the United States and that research men could undoubtedly learn something from the methods in use there.

Mr. Holland said that, according to plans being drawn up, approximately forty industrial "crown princes" who would be in a position to make decisions would be invited on the tour, which would be conducted entirely by airplane. Argentina, Brazil and Chile are the countries which would be given the most attention.

The Stage & Screen

The Life and Death of an American

GEORGE SKLAR'S play is entitled on the program, "A Dramatic Biography"; it is a biography, but it is not very dramatic. It is what is called in left-wing circles "a class-conscious play," which means that it is about downtrodden people from a worm's-eye view. Everything that happens is unhappy, or speedily becomes unhappy. Now sometimes in such a play there are moment when the dialogue sears, or when a situation is evolved which touches the fringes of tragedy, and at these times we can almost forgive the almost universal lack of balance and regard for objective truth. But "The Life and Death of an American" contains no such writing or any such moments. It is drably written, and its scenes are conventionally organized. Perhaps before the advent of "The Living Newspaper" the play would have had a sort of freshness, but it appears now as only a rather feeble attempt to employ the Living Newspaper technique. It runs faithfully in the groove marked out for it by Mr. Sklar's predecessors in left-wing dramaturgy. When the radical propagandist turns to the theatre, he invariably makes his "American" someone born on the other side of the railroad track, and who, in his words and actions, gives no reason to believe that he will or ought ever to live anywhere else. He is messy in his thinking and acting, and naturally becomes messy in his end. He is not the hero who has the will to do, but the man to whom things are done. He has neither nobility of mood nor poetry of expression; he is without will and without personality. He is just the bottom man in the mass. Such a man is Mr. Sklar's Jerry Dorgan. However, the Federal Theatre is at least to be congratulated in discovering such an admirable young actor to impersonate him as J. Arthur Kennedy. It is to be hoped that we shall see Mr. Kennedy in the future and in happier surroundings. (At the Maxine Elliott Theatre.)

The Brown Danube

THIS is another anti-Nazi play, and not very much more successful than the ones that have preceded it. It has one virtue, however—it is frankly denominated on the program as a melodrama. It has to do with a Nazi commissar who loves the daughter of the nobleman on whose estate he was born. The plot runs the accustomed way such plots do run and this time to a happy ending. Now there is no reason why such a plot should not be used again, and successfully used. The trouble is that Burnet Hershey has no subtlety or imagination in his writing, and his characters are not even simulacrums of reality. In dealing with a subject so fresh in the public consciousness as the tragedy of Austria, able writing and poignantly true characters are essential. If they are not there, the play becomes about as interesting as last week's newspaper. If ever literary merit in the dialogue and psychological insight are needed they are needed here. Players as able as Jessie Royce Landis, Edward Fielding, Dean Jagger

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and Edward Stehli do the best they can with the lifeless figures, but only Ernest Lawford as the old nobleman quite satisfies. The settings of John Root are, however, admirable. When the next anti-Nazi play arrives, let us hope that it wil be by a mature minded man, who understands Europe and Europeans, and can write pungent, ironical dialogue. (At the Lyceum Theatre.)

"Dogs Gather to Watch Man-fight"

GRACIE ALLEN paints too, and that's the title of one of her paintings. In her new movie, "Gracie Allen Murder Case," she exhibits the same mad, surrealistic technique. Unfortunately the S. S. Van Dine novel, on which this film is based, doesn't come up to his usual standard and dissolves into a thin and rather dull mystery. However, if you like Gracie in her best form, her insane puns and irrelevant wisecracks, you'll be contented that she is the whole show. While calling Warren William "Fido Vance" and H. B. Warner "just a lady killer" she manages to get everything mixed up and pull a wide variety of old and new gags out of her "clues closet." (*Pulleeeze,* Miss Allen, save me the core!)

"Invitation to Happiness," produced and directed by Wesley Ruggles, has a warmth and mellowness of the better gushy pictures of some years ago. You'll drop an unashamed tear and feel like cheering for the good performances of Irene Dunne, Fred MacMurray, William Collier, Sr., and Charlie Ruggles. When rich Mr. Wayne buys a half interest in "King" Cole, his daughter falls for the prizefighter; and Cole thinks she's a "pretty swell dish." She explains that she has been raised in a small circle within a circle protected by two walls, money and family. Cole admits that he has kicked around "with the worst of 'em." Their marriage seems to work out all right—until his ambition to be champ keeps him away from home continuously. Years later he realizes what he has missed when his ten-year-old son hardly knows him. The rescuing of this marriage from divorce is told with poignancy and suspense and is enhanced by the sincere acting of young Billy Cook. And for once you see a finale fight of which the outcome is not obvious from the beginning. The "invitation's" lesson seems to be: if one is not afraid of failure, there is no failure.

It's too bad that Brian Aherne, after his excellent job in "Juarez," had to be shoved into "Captain Fury," which won't add to anyone's glory. Director Hal Roach commands no inspirational acting from his cast. Perhaps none of them were excited over the unconvincing story of an 1840 Australian Robin Hood (by way of Ireland) who leads his band of convict laborers to help settlers fight a land-grabbing tyrant. Children may get a kick out of Aherne's swashbuckling heroics, George Zucco's dastardly villainies and Victor McLaglen's bluff belligerencies.

"Tell No Tales" is another Hollywood misconception of newspaper life. However, emphasis is on story, which is full of suspense and fast enough to make one overlook the phoney journalistic details. Benevolent editor, Melvyn Douglas, tracks down Louise Platt, the only witness of a kidnapping, and a whole chain of interlopers to capture the criminal gang and save his paper from extermination.

PHILIP T. HARTUNG.

Books of the Day

A Bishop Remembers

The Bishop Jots It Down, by the Most Reverend Francis Clement Kelley, D.D. New York: Harper and Brothers. $3.00.

THIS IS a delightful and completely absorbing book. Its happy candor reveals the distinctive, natural qualities of the author, and the published portrait seems inadequate compared to the unconscious self-delineation written in these memoirs. The interesting aspect of any life is in the reaction to events, rather than in the events themselves, momentous though they may be, and this book is a testimony to that fact. While this distinguished prelate never sought the center of the stage, or courted the limelight, he always found himself the center of momentous events through his useful and crowded life. The activity incidental to the valid progressivism of his thinking and action made conspicuousness inevitable. He could not, no matter what his desire, have avoided such a result. That he adorned the center of the stage and bore the limelight unflinchingly bespeaks the integrity and selflessness of the ends he sought, and is a tribute to his magnificent natural equipment, rare gifts and innate humility.

This is more than a book, therefore; it is the delineation of a personality, not by conscious effort, but by the unconscious revelation which results from a simple and literate recording of vision projected into action. In Bishop Kelley's life vision existed only to inspire action and he brought to his activities a simplicity and charm that made well disposed persons his loyal and devoted friends. This thinking and activity was always out-reaching and inclusive, yet marked with complete attachment to his priestly status in its fulness. The rare gifts of executive ability and literary talent, therefore, which he possesses in abundance, have been nourished and used to round out and serve his priestly mission and existence.

When literary ability is made to serve a purpose, that purpose may become so disproportionate that it impairs the artistic quality of a work. This is no reflection on the virtues of legitimate propagandizing, but there is, seemingly, inherent in such a work a definite limitation adversely affecting the artistic result. Some of this author's previous literary work has been written to serve a much needed purpose and the joy of pure, and less trammeled, composition has been somewhat lacking in those brief-like documents.

There is, indeed, no such purpose in this book, and it has the delightful effect of appearing to write itself, a seeming artlessness which is the quintessence of art.

It is true of this book, as it is of most memoirs, that the events more distant in time have more reality. They come to life in Bishop Kelley's book shorn of non-essentials and linked with the realities of universal experience. Time has purified them and removed the dross of immediate personal reaction which adheres to impressions that are too recent and which lack that "curing" which only time and detachment can give.

In all of his absorbing pages one is intensely conscious of this author's delight in living. It is completely expressive of his pleasure in the activities into which his out-reaching vision has led him, and of that courage and deep seated faith of which his optimism is compounded.

BARRY BYRNE.

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CONTEMPORARY SOCIAL PROBLEMS

Economics and Society, by the Reverend John F. Cronin, S.S. New York: American Book Company. $2.50.

WE ARE missing the whole point of Pius XI's "Quadragesimo Anno" unless we are led by its logic to join the group of hardy men and women now engaged, under hierarchical guidance, in healing society. We alone have the remedy for what he terms "the excessive solicitude for transitory things which is the origin of all vices."

Each time we read this sentence, "It may be said with all truth that nowadays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary, namely, their eternal salvation," we gain new courage. Under heavy fire from within and from without, our resolve, like Bishop Von Ketteler's in similar circumstances, to enter the field of economics in search of happiness here for the workman and his dependents is quickened into throbbing action. The face-blanching fear of tomorrow's unemployment has much to do with the average man's slackened interest in his happiness hereafter. When economic life is inspired by Christian principles, no one's solicitude for his temporal cares need be excessive. Peace on earth may thus antecede the peace of God's kingdom.

Doctor Cronin belongs to that bold band. His fresh volume, "Economics and Society," merits our instant attention, whether we be impersonal students or mere perplexed adults. He is aware of the fact that man must have the collective support of his co-workers in plans for improvements in earning and living conditions.

He writes of what he knows. Human liberty and human dignity, he holds, are inseparable. Rights and duties, industrialism and wage contracts, state intervention and its periphery are treated here objectively. His is a study of human relations and I warmly recommend it.

One might say in all truth that no problem of economics has been left out. Consumption in all its phases is given due prominence. Distribution and depressions, taxation and banking, farming and international trade are treated integrally. Pius XI's division of industry into occupational groups based on the essential functional importance of each member of society is discussed in several apposite parts of the book. We will hear more of this in the next decade.

The better known economic systems are carefully described: liberalism, fascism, socialism. I like his incisive commentary on communism. His pages on labor inequality and labor insecurity are in the modern style. I would note, however, that the National Labor Relations Act, while permitting the board to determine that a craft unit may be an appropriate one, does not oblige the board to so determine. The New York State Labor Relations Act, on the other hand, leaves no alternative to its administering board. From page 213 the reader might gather a confusing impression concerning mediation and arbitration. Mediators do not render judgments though arbitrators must. We call them, generally speaking, awards.

Again, it is not accurate to note in a lasting document that there were but a "few industrial unions" affiliated with the American Federation of Labor prior to the rift in the stream of labor organization. Labor's parent body issued several thousand federal charters during the first three years following our government's adopted policy of protection for collective bargaining. On page 222, the number of A. F. of L. members is given as "*about* 3,000,000," though the related chart's figure is 3,623,000. The C.I.O. membership is, then, said to be *nearly* 4,000,000, though the chart on the next page offers the figure 3,787,877. I quarrel with the descriptive adverbs.

The omission of a page or two about the work of four or five state labor relations boards in the field of intrastate business may be pardoned because of the volume's already generous size.

The index is 30 pages long. Labor alone, a daily topic with me, has 63 listings. You may conclude, and you will be right, that the references are plenteous. It is a fine textbook, *multum in uno,* and I predict for it a useful life.

JOHN P. BOLAND.

Seven Lean Years, by T. J. Woofter, jr., and Ellen Winstow. Chapel Hill, N. C.: University of North Carolina Press. $1.50.

THIS is the story of seven long years of disaster (1931-1937), disaster for farm-owners, for farm tenants, for sharecroppers, farm laborers and farm villagers — disaster from depression, from drought, from debts, erosion and floods. It is probably one of the most dismal books published in years.

The authors are both official New Dealers, experts on rural research for the Federal Emergency Relief Bureau. As such they know their subject—at least they have all the figures—and there is no denying that their subject is one of tremendous importance. We recommend that they try again some day, on condition that they first read Steinbeck's "Grapes of Wrath" and throw away two-thirds of their figures.

The book is typical of both the virtues and vices of the New Deal. It recognizes the problems and the suffering, and it is determined to do something about both, even if this means putting the country in hock. With much of it we can go along, e.g., the necessity in bad times for federal relief and rehabilitation loans designed to eliminate the mortgage foreclosure from our national melodrama; soil conservation; more diversified, self-sufficient farming; and more and better health and educational facilities.

We must object, however, to the failure to criticize, or suggest any remedy for, the growth of huge, industrialized farms exploiting seasonal labor with their obvious relation to rural distress. Surely, if the federal government has a job, it is to help tax these agrarian factories out of existence, and so restore the healthy small farm.

But perhaps this leniency for bigness has some connection with the authors' dangerous tendency to assume that only the government can solve the farmers' problems, to assume that, by peddling with sufficient vigor some mechanical device such as crop control or contraceptives (sic!), a few bright boys and girls in Washington can fix up everything.

It is apparently inconceivable to these well-meaning, but dangerous people—the collectivist element in the New Deal—that farmers and farm laborers should get together, organize intelligently, and, with the aid of experts such as the authors work out their own crop control, their own wage and price fixing, their own social services—in short, their own salvation. JOHN C. CORT.

The New State, by Victor Pradera. Translated from the Spanish by Bernard Malley. London: Sands and Co. 8/6. *The Corporate State in Action, by Carl T. Schmidt. New York: Oxford University Press.* $2.25.

THIS volume by Victor Pradera tends to make more understandable the recent tragedy in Spain. The unwillingness of the Spaniard to see more than one side of

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the argument, and that side, his side, was never shown more clearly than in this book. It is a sustained attack on Rousseau and the French Revolution, and it assumes that every democratic process is rooted in the aimless philosophy of the former, or the injustice of the latter. A comparatively mild attack on democracy is stated as follows: "To sum up, in exemplary fashion the 'democratic disease' must be removed from every State, and very especially from the New State which we are erecting, because it is evil, because it rots the nation. For the sake of human dignity it must be eliminated." Again, on page 197, we read: "In democratic régimes, governments have no legitimate foundations. Let no one waste time trying to strengthen their authority." Many of the sentences are either poorly translated, or are obscure in the original Spanish. It is very doubtful if many of those who begin to read the book will finish it. It lacks both an index and a bibliography.

The volume by Carl T. Schmidt deals with the origin of the fascist movement in Italy, its progress, results and implications. The status of workers in Italy today is contrasted with their position in the pre-fascist period; the attitude of the State toward large property holders is contrasted with its attitude toward the propertyless; the influence of the war spirit on the national economy is carefully analyzed. Although the author is willing to credit the fascist movement with some definite achievements, it is his belief that Italy should not strive for the economic nationalism associated with fascism; that the standard of living for workers has fallen under fascism; that Italy is not being developed in accordance with her natural resources; and that Italy has become so spiritually impoverished, so lacking in mental freedom, that the people ". . . applaud their own subjection. The result is a degrading hypocrisy and servility that permeate the whole society." In short, the picture of fascist Italy, while it may be momentarily imposing, is neither actually appealing nor promising for the future. The sources cited by the author are official Italian documents. A selected bibliography and a good index increase the value of an excellent treatment of contemporary Italy.

PAUL KINIERY.

The Social and Political Doctrines of Contemporary Europe, by Michael Oakeshott. Cambridge: at the University Press. New York: The Macmillan Company. $3.50.

THIS is a collection of social and political documents illustrative of five systems of thought common in Europe today. The five systems selected comprise: Representative Democracy, Catholicism, Communism, Fascism and National Socialism. For the first system the editor has chosen for the most part readings from the works of John Stuart Mill. For Catholicism the editor has taken selections from five encyclicals of Pope Leo XIII and from two encyclicals of Pope Pius XI, including in these two *Divini Redemptoris* which, according to the editor, displays "no very profound appreciation of the doctrine of Communism." He fails to use the two very important encyclicals of Pius XI, *Non abbiamo Bisogno* and *Mit Brennender Sorge*. On communism the editor gives us some of the writings of Engels, Marx and Lenin. Excellent selections are made from official documents giving the doctrines of fascism and national socialism. Of equal interest with all these documents is the introduction to the volume by the able political theorist, Ernest Barker. This

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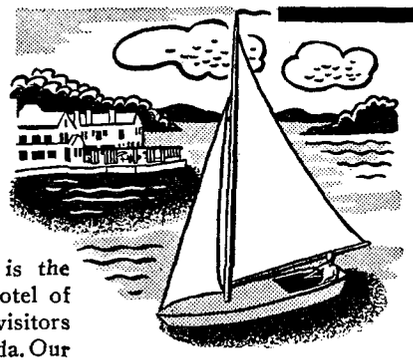

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JEROME G. KERWIN.

CRITICISM

The Poet's Work, by John Holmes. New York: Oxford University Press. $2.00.

JOHN HOLMES, who teaches poetry at Tufts College, and criticizes poetry for the Boston *Transcript,* revels in poetic autobiography in this series of five essays on the vagaries of a mind which works under the dictatorship of ecstasy and enthusiasm. In the fashion of the sixteenth century copy-book, and sometimes that of the later crazy-quilt, the opinions are supported by illustrations culled from the poets and the critics. The author-editor discusses the poet's words, "peregrinations among metaphors," as Donne has it; his knowledge, Charlotte Brontë's "quiescent adoption" of inspiration; his difficulties, treading amid penury and friends, imitation, loneliness, and the conviction, which was Cowley's, that "a war-like, various, and tragical age is best to write of, but worst to write in"; his world, full, unbounded, and yet incomplete because, as Thoreau discovered, "we live but a fraction of our life"; and finally his nature, of the *genus irritabile,* sensitive to many things.

There are many lotus leaves here on which to feed, and much nectar which makes for conversational argument. There is open espousal of the solely romantic interpretation of poetry, and patent subscription to Housman's condemnation of those ages in which poets "had things to say" and thus did poetry "to death." There is little sympathy for Wilfred Owen's "Let us lie down and dig ourselves in thought." Of more than two hundred names quoted, less than a score date before Wordsworth's *Lyrical Ballads.* There is the intimated conviction that poets are a race apart: one looks for Shelley's propaganda on the poet as legislator, and, sure enough, it is there. On the other hand, there is variety enough to satisfy the modern: the selections range from Chaucer to Auden; Feltham and Donne, Rilke and Yeats, mix in the same salon with Emerson and Havelock Ellis, Schopenhauer and Eli Seigel.

JAMES E. TOBIN.

RELIGION

The Believer's Christ, by Ludwig Koesters, S.J. Translated by J. W. Grunder. St. Louis: B. Herder Book Company. $3.25.

FATHER KOESTERS'S method is very satisfactory. He analyzes at first what actually is our faith in Christ, the old question of Christ: "Who do men say

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that the Son of man is?" He calls this analysis a reflective survey of our actual faith in Christ. He then confronts this faith with historical and speculative sources in order to build up a scientific proof. Then he draws the practical conclusions for our spiritual life. This method has been used before with success by apologetic writers. Most of the material Father Koesters uses and quotes pretends neither to be new nor in any way startling. Here is a solid reference book compiled from good first- and second-hand sources. To prospective converts and inquirers, for apologetic sermons and for college students who need good information against attacks on their faith, this book will be very valuable. The approach is rational without ever losing sight of the supernatural character of our faith. Father Koesters's own definition is a masterpiece: "Just as a child accepts the word of its mother in a warmer and more intimate manner than it would take the same statement from the lips of a stranger, so the faith of the believer is something altogether different from a mere intellectual acceptance of the revelation of God. . . . [Faith] is not a jejune assent of the mind, but a loyal surrender of the heart . . . of the whole man . . . the voluntary submerging of man in the truth, the love, the veracity, the majesty, the greatness and the beauty of Almighty God."

I do not see why my countrymen always have to insist on the "unique" Christianity of the Germanic nations. National pride is conventionally a forgivable weakness, but it looks silly in a serious book and in the face of the fact that other nations like France, Spain, Italy and England have the same list of outstanding Christian achievements to show. Why isolate one admittedly brilliant period of German mysticism from the rest of history, as Father Koesters does on page 22, and forget about the sometimes slightly unsatisfactory remainder?

On page 52 Father Koesters makes a statement which serves his apologetic purposes but poorly. You cannot take 382 million Catholics, 148 million Orthodox, 195 million Protestants, 467 million European Christians and 724 million Christians the world over as a correct enumeration. There is no method as yet to count "believers" in Christ. "Necessary deductions" will bring down this figure—but how can you make them? Statistics of this kind prove nothing and can do a great deal of harm to a serious book.

In some instances Father Koesters makes difficulties seem too easy of solution and shows "apologetic" optimism about the final clarifications of age old questions, which may be the result of wishful thinking. On the whole this is a readable, informative and fairly complete review of the present situation in Biblical criticism.

H. A. REINHOLD.

Radio Reporter in Jerusalem, by Suzanne and Cita Mallard. New York: Sheed and Ward. $1.50.

THE TIME is Palm Sunday morning, 1939, in London, Paris or New York. A radio street reporter is in search of a sensational program—"a chunk of life that will be a chunk of eternity too." He experiments with his idea that an interview with God the Son might be arresting by asking passerby, "Who is Jesus of Nazareth." Above the blare of car horns, cries of newsboys and the buzz of metropolitan street life, the replies to his question go over the air lanes as representatives of various classes stop momentarily before his microphone. After being urged by a poor woman, he enters a church and

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Perhaps the fact that one of the French collaborators, Suzanne Mallard, is a radio writer partially accounts for the skilful continuity, the sustained mood and deft handling of material here. The book is a panoramic biblical scene of a great week of important events, and it becomes a drama of mounting intensity which is graphically brought to the air audience. There is a shrewd selection of personalities and happenings, and a blending of twentieth century informal radio reporting with first century gospel narrative and dialogue realistically and imaginatively done. The total result is a unique and at times a very impressive book whose reception by the public deserves to be large. ELISABETH ANN MURPHY.

The Mantle of Mercy, by Leo Weismantel. Translated by Albert Paul Schimberg. Milwaukee: Bruce Publishing Company. $2.00.

ONE can comment upon a work of art from two points of view—the objective: "Is it a good work?" "Is the material true?" And the subjective, "How does the work personally affect one?"

"The Mantle of Mercy" is about Saint Vincent de Paul. The narrative takes us through his life and time, not in detail, however; for influences such as that of Saint Chantal are not even mentioned. It seems to have been the purpose of the author to concentrate on two points, viz: the general dissipation and religious indifference of that age with its consequent picture of physical distress and the contrast of the individual goodness of Saint Vincent de Paul and his disciples with its exterior manifestation in simple manners and the sharing of wealth through charity. So we are left without much knowledge as to the spiritual development of the Saint and the influences which molded his personal character.

The style seems forced, reminding one somewhat of a very self-conscious effort to produce a work of art with a capital *A*, perhaps due to a too faithful literal translation. This leaves one with the unfortunate, though purely personal, impression that the incidents in the book are not true! They are true, as can be verified from other sources. Also one brings away a far stronger impression of the negative evils of the age than of the very positive goodness that was to be found, as it almost always is, at the same time.

The publishers make a good job of their bindings. The *imprimatur* is to be found in the end of the book.

SISTER MARY OF THE COMPASSION.

A Map of Life, by F. J. Sheed. New York: Sheed and Ward. 75c.

A BRIEF but concise exposition of the Catholic answer to what is still to many the "riddle of life." Mr. Sheed is particularly happy in his choice of examples to illustrate profound truths in a simple manner. A splendid book for an intelligent convert. T. M.

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The Inner Forum

IT IS estimated that there were 1,115,000 Indians in North America when Columbus first crossed the Atlantic 450 years ago. The conquest of the continent, together with the introduction of firearms, firewater and the white man's diseases cruelly reduced these numbers. In 1870 there were only 291,000 Indians in the United States and Alaska, a figure which was practically unchanged 40 years later. But the constructive efforts of the government bureau together with various missionary and educational efforts are beginning to take effect. Today there are 379,000 Indians in the United States alone, more than half of them Catholics.

There are more than 250 priests and 450 sisters working among the American Indians; 9,000 children are pupils in Indian mission schools. Two of the organizations in charge of this work are in Washington: the Bureau for Catholic Indian Missions and the Commission for Catholic Missions among the Colored People and the Indians, both at 2021 H Street, N.W. Then there is the Catholic Church Extension Society of 360 North Michigan Avenue, Chicago, which is in charge of general home missions throughout the United States. Finally there is the Marquette League for the Catholic Indian Missions of 105 East 22 Street, New York City, an association of 10,000 members devoted to supporting this missionary activity.

During the past year the Marquette League dedicated the Chapel of Our Blessed Lady at Holy Family Mission, Montana; the chapel of Our Lady of Lourdes on the Spokane, Washington, Reservation; the Chapel of the Sacred Hearts of Jesus and Mary at Martinez, California; St. Mary's Chapel, Piñon Springs, Arizona. Negotiations are in progress for eight more chapels to be built on various Indian Reservations throughout the country. The Marquette League is also planning a memorial chapel to the late Monsignor Flynn during whose directorship 50 chapels were built in the American Indian country. An important part of the work is carried on by full-blooded Indian catechists.

CONTRIBUTORS

Rev. Charles M. O'HARA, S.J., is regent of the school of education and social sciences and of the corporate colleges as well as instructor in education at St. Louis University, St. Louis, Mo.

Theodore MAYNARD'S last book is "The World I Saw"; his life of Saint Vincent de Paul is to appear shortly.

Joanne DIMMICK is a Wisconsin poet.

Walter E. RAUCH lives in Long Island.

Ross L. HOLMAN writes about farming from Tennessee.

Barry BYRNE is a New York architect formerly practicing in Chicago. He designed Bishop Kelley's pro-cathedral in Tulsa.

Rev. John P. BOLAND is chairman of the New York State Labor Relations Board.

John C. CORT is one of the founders of the ACTU.

Paul KINIERY is assistant dean of the graduate school, Loyola University, Chicago.

Jerome G. KERWIN is a member of the faculty of the University of Chicago in the department of political science.

James E. TOBIN is head of the department of English, Fordham University Graduate School.

Rev. H. A. REINHOLD works with the Apostolate of the Sea in Seattle.

Elizabeth Ann MURPHY lives in Madison, Wisc.

Sister MARY OF THE COMPASSION, O.P., is a painter and former winner of the British Rome Prize.

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